90 Years

the Instructor

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Devoted to teaching the Restored Gospel in the classroom and home.

OUR COVER

ONE of the most interesting ruins in North America is the Temple of the Warriors in the state of Yucatan, Mexico. It was built during the Second Mayan Empire, which flourished from A.D. 987 to 1697.

The imagination is stirred by these mysterious remnants of a day long forgotten. Two modern Lamanites are included in the picture. What stories could their ancestors tell if they could speak to us now? What chapters of ancient history were enacted or commemorated here when the Mayans were strong and their temple was new?

We may never know the answers to these questions, but it is interesting and profitable to think about them and to learn all we can. (See pages 238 and 239 in this issue for further information.)

Photo by Otto Done of Mexico City.

—Kenneth S. Bennion.

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YOU'LL WANT TO READ . . .

►Self-discipline is the goal. Now, which method should a teacher use? Read Dr. Rex A. Skidmore's article on page 245.

* * *

►Ingar Mineer prayed with her 5-year-old daughter and heard a voice say, "This is the Church of Jesus Christ." Read the flannelboard story, "Across the Ocean to Zion," page 241.

* * *

►On that cold, rainy morning during the depression of the 1930s, it was a "beautiful day in Chicago." Read "Little Deeds from Big Lives," page 230.

* * *

►The Latter-day Saint "Shy Guy" who pitched 18 straight innings last year against the Milwaukee major league baseball team tells on page 235 of Gospel teaching that has helped him so much in life.

PRESIDENT DAVID O. McKAY'S PAGE

PRESIDENT DAVID O. McKAY
So I testify to the world that there is "none other name . . ."

Peace through Jesus Christ

HOW utterly foolish men are to quarrel, fight and cause misery, destruction and death when the gifts of a divine and loving Father are all around us for the asking – are already in our possession if we would but recognize them. Christ's invitation is still extended to all peoples:

> "Come unto me, all ye that labour and are heavy laden, and I will give you rest.
> Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.
> For my yoke is easy, and my burden is light." (*Matthew* 11:28-30.)

I am certain that the peace and happiness of mankind lie in the acceptance of Jesus Christ as Redeemer and Savior. As Peter declared nearly 2000 years ago, so I testify to the world today that there is "none other name under heaven given among men, whereby we must be saved." (*Acts* 4:12.)

The principles of the Gospel are the surest, safest guide to mortal man. Christ is the light to humanity. In that light man sees his way clearly; when it is rejected, the soul of man stumbles in darkness. No person, no group, no nation can achieve true success without following Him who said:

> "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." (*John* 8:12.)

It is a sad thing when individuals and nations extinguish that light – when Christ and His Gospel are supplanted by the law of the jungle and the strength of the sword. The chief tragedy in the world at the present time is its disbelief in God's goodness and its lack of faith in the teachings and doctrines of the Gospel.

To all who believe in a living, personal God and His divine Truth, life can be so delightful and beautiful.

As a matter of fact, it is glorious just to be alive. Joy, even ecstasy, can be experienced in the consciousness of existence. There is supreme satisfaction in sensing one's individual entity and in realizing that that entity is part of God's creative plan. There are none so poor, none so rich, sick or maimed who may not be conscious of this relationship.

I know that for not a few of us the true joy of living is overcast by trials, failures, worries and perplexities incident to making a living and attempting to achieve success. Tear-bedimmed eyes are often blind to the beauties that surround us. Life sometimes seems a parched and barren desert, when, as a matter of fact, there is comfort, even happiness within our grasp if we could or would but reach for it.

It is possible for us to learn with Stanton that —

"This world o' God's is brighter than
We ever dream or know;
Its burdens growin' lighter —
An' it's love that makes 'em so!
An' I'm thankful that I'm livin'
Where love's blessedness I see,
'Neath a Heaven that's forgivin'
Where the bells ring 'Home' to me!"

The Lord has given us life, and eternal life is His greatest gift to man.

The Blessings of Fellowship

Among life's sweetest blessings is fellowship with men and women whose ideals and aspirations are high and noble. Next to a sense of a kinship with God comes the helpfulness, encouragement and inspiration of friends. Friendship is a sacred possession. As air, water and sunshine are to flowers, trees and verdure, so smiles, sympathy and love of friends are to the daily life of man. "To live, laugh, love one's friends, and be loved by them is to bask in the sunshine of life."

One of the principal reasons which the Lord had for establishing His Church was to give all persons, high and low, rich and poor, strong and feeble, an opportunity to associate with their fellow men in an atmosphere of uplifting, religious fellowship. This may be found in Priesthood quorums, auxiliaries, Sacrament meetings. He who neglects these opportunities, who fails to take advantage of them, to that extent starves his own soul.

To what spiritual heights true fellowship may lift us may be glimpsed by John the Beloved's ecstatic remark: "We know that we have passed from death unto life, because we love the brethren." (I *John* 3:14.)

Peace for the Individual

Conditions that will bring peace and comfort to the individual are as easily found and named as are the evils and vices that bring tribulation, and, if cherished in proportion to their worth, are as easily practiced. A few of the fundamentals of these Jesus referred to when he said: "These things I have spoken unto you, that in me ye might have peace." (*John* 16:33.)

Summarized they are (1) acceptance of Christ as the Way, the Truth and the Life; (2) a love of God manifested in deeds; and (3) a love for one another.

In other words, as the Savior said on another occasion: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind . . . and thy neighbour as thyself." (*Matthew* 22:37, 39.)

The True Life of Man

After all, the spiritual life is the true life of man. It is what distinguishes him from the beasts of the forests. It lifts him above the physical, yet he is still susceptible to all the natural contributions that life can give him that are needful for his happiness or contributive to his advancement. Though "in the world," he is not "of the world."

Jesus taught that men and women fail to live truly, and really amount to nothing unless they have spirituality. The spiritual force underlies everything and without it nothing worthwhile can be accomplished. "Spiritual needs can be met only by spiritual means. All government, laws, methods and organizations are of no value unless men and women are filled with truth, righteousness and mercy. Material things have no power to raise the sunken spirit. Gravitation, electricity and steam are great forces, but they are all powerless to change the motives of men and women. The wealth of Rockefeller cannot heal the broken heart, and the wisdom of all our universities cannot turn into the paths of righteousness a wayward soul. Men can be born again only through religion."

The Gospel, the glad tidings of great joy, is the true guide to mankind; and that man or woman is happiest and most content who lives nearest to its teachings, which are the antitheses of hatred, persecution, tyranny, domination, injustice — things which foster tribulation, destruction and death throughout the world. ". . . The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: . . ." (*Galatians* 5:22, 23.)

Hope Even in Death

Finally, a belief in the Gospel robs death of its terror and gives assurance of eternal life for each individual. It is true that from the moment of birth we turn toward death; and

"Come he slow or come he fast,
It is but death that comes at last."

Yet, the promise of the Gospel is that "He that believeth in Christ, though he were dead, yet shall he live." (*John* 11:25.)

What the sun in the heavenly blue is to the earth struggling to get free from winter's grip, so the Gospel is to sorrowing souls yearning for something higher and better than mankind has yet found in this old world.

If you have faith in God you must believe as David Starr Jordan has aptly said, "in the final inevitable triumph of Truth," and I bear witness to the world in all sincerity that the Gospel of Jesus Christ, as restored to the Prophet Joseph Smith, is true and embraces all Truth. Paraphrasing the author just quoted, keep the principles of the Gospel as your guide, your companion, your ally and inspiration, and you will tingle with the consciousness of your kinship with the Infinite, and all petty trials, sorrows and sufferings of life will fade away as temporary, harmless visions seen in a dream.

May God give us courage to choose the right, ability to appreciate the good things of life, and power faithfully to serve Him and our fellow men!

"My Witness"

Jesus of Nazareth, the Sovereign of this earth.

Editorial Note:

PRES. J. Reuben Clark, Jr., has just published a new book, *Why The King James Version*—a scholarly analysis of the various different versions of the New Testament.

He concludes this outstanding work with "My Witness"—so masterful, we thought every Gospel teacher ought to have a copy of it. Here it is:

MY WITNESS

I am constrained to close this book with my personal testimony, born of the spirit;

That Jesus of Nazareth was an historic personality, — the greatest personality in all the history of the world;

That, as John declared: "In the beginning was the Word, and the Word was with God, and the Word was God";

That "the same was in the beginning with God";

That "all things were made by him; and without him was not any thing made that was made";

That "in him was life; and the life was the light of men";

That he was divinely conceived, and born in mortality to Mary, the very Son of God, the Son of Man;

That, cradled in a manger and reared in the home of a lowly carpenter, yet was he the Sovereign of this earth;

That, growing to manhood, he moved and labored among our Heavenly Father's earthly sons and daughters, he was their Elder Brother;

That "he came unto his own, and his own received him not," yet taught he them the plan of life and salvation which, obeyed, will bring them back into an eternal presence with their Heavenly Father;

That his teaching and service completed, he prepared himself to make the great atoning sacrifice for the Fall of Adam;

That he was arrested, tried, condemned, crucified, and buried;

That, as he had time and again declared, he was, on the morning of the third day, resurrected;

That his resurrection was literal, for he rose with the bones, muscles, and body form that he laid down;

That by his atoning sacrifice, he vicariously suffered and paid the penalty for the Fall, — so that every man and woman born to earth, each and every [one] of them, will, in due time, be resurrected, even as was he;

That he was in truth the Beloved Son, the Only Begotten in the Flesh, the Creator of the Earth, the Redeemer of the World, the Christ that was to come, the First Fruits of the Resurrection, our Intercessor and Advocate with the Father;

That by obedience to his Gospel all mankind may be saved, not only, but exalted in the Kingdom of God;

That in these Latter-days the Holy Priesthood after the Order of the Son of God, taken from among men after the mortal days of the Christ, has been again restored to the earth in this the Last Dispensation, the Dispensation of the Fulness of Times, and along with this Priesthood the Gospel of Jesus Christ has been restored;

That through these, all mankind may be saved and exalted, God's destiny for man as declared to Moses: "For behold, this is my work and my glory — to bring to pass the immortality and eternal life of man."

To all this I bear solemn witness.

—President J. Reuben Clark, Jr.

The laws of the Gospel must be applied to each individual, taking into account his environment, and his knowledge and understanding of right and wrong.

The Fifth Beatitude*

"Blessed are the merciful: for they shall obtain mercy."
—*Matthew* 5:7.

AFTER the Savior's baptism and the calling of His apostles, great multitudes followed Him. Evidently wishing to avoid the crowds of people and desirous of being alone with His apostles, He went up into a mountain and "when he was set, his disciples came unto him: And he opened his mouth, and taught them." (*Matthew* 5:1, 2.)

Then followed what is known as the Sermon on the Mount. He began His sermon by promising certain blessings, that the poor in spirit should be heirs to the Kingdom of Heaven; that they that mourn should be comforted; that the meek should inherit the earth. Then followed that striking beatitude,

"Blessed are the merciful: for they shall obtain mercy."

The word *mercy* has a forceful meaning. The dictionary defines it as follows:

> "Forbearance from inflicting harm, especially in the way of punishment, under provocation when one has the power to inflict it; compassionate treatment of an adversary or offender; clemency. Compassionate treatment of the unfortunate and helpless; disposition to exercise compassion or forgiveness. Willingness to spare or to help; a merciful act, as of God."[1]

Mercy may be said to be that attribute which recognizes the agency of man and his failure to do the things he should do by reason of his not understanding what is expected of him. It recognizes the fact that man is held accountable only to the extent of his knowledge and understanding.

This is in striking contrast to the Mosaic Law. Here it was an eye for an eye and a tooth for a tooth. (See *Exodus* 21:23-25.) Such administration of justice appears to us today to be devoid of mercy, but actually it was a progressive step in legal justice. "It substituted legal punishment for unrestricted personal revenge."

Jesus did not teach the abolition of law, but that in living the higher law the old law would be fulfilled. The Law, referring to the Law of Moses, was our schoolmaster, to bring us unto Christ, that we might be justified by faith. (*Galatians* 3:24.) In justifying our faith, Jesus taught that we must be obedient to His laws; that the application of His laws as applied to human beings should be in the spirit of understanding.

We cannot all be judged by the same pattern. We have not all been reared under the same environment. Hence, the laws of the Gospel must be applied to each individual, taking into account his environment, and his knowledge and understanding of right and wrong.

When the woman accused of adultery was brought before Jesus, He, knowing that there must have been some extenuating circumstances, said to the Scribes and Pharisees, who, by stoning her to death, would have carried out the letter of the law, "He that is without sin among you, let him first cast a stone at her." (*John* 8:7.) Not one cast a stone; none was free from guilt. Thus He taught those exacting Pharisees that the law should be applied in a spirit of mercy, and while He recognized certain penalties, as far as human beings were concerned, these penalties were restricted to a point where the person involved would be able to repent, and finally live within the law. "Thus He shall bring salvation to all those who shall believe on his name, this being the intent of this last sacrifice, to bring about . . . mercy which overpowereth justice." (See *Alma* 34:13-16.)

One of the most impressive incidents in the life of the Prophet Joseph Smith that reflects charity and mercy is found in his experience in Liberty jail. He and his companions had been confined for several months under the most inhuman conditions. If ever a man was justified in denouncing his enemies and feeling hatred in his heart, it was the Prophet at this time. And yet from this experience came this impressive statement of mercy and love:

> "No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;
>
> "By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile —
>
> "Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love [mercy] toward him whom thou hast reproved, lest he esteem thee to be his enemy." (Doctrine and Covenants 121:41-43.)

Here we have forcibly impressed upon us that mercy and charity are divine attributes, recognizing the justice of God and at the same time the dignity of man; that man may feel in his soul "that human thing which is called justice";[2] that man is

[1] *Webster's New International Dictionary*, 1928 edition.

*This is the fifth article of a series on the Beatitudes by the Patriarch to the Church and Assistants to the Council of the Twelve written especially for *THE INSTRUCTOR*.

[2] Hugo, Victor, *Les Miserables*.

Next month's treatise will be "The Sixth Beatitude" by Elder John Longden.

By Elder Clifford E. Young

Assistant to the Council of the Twelve

dependent on, and recognizes in the exercise of God's justice, His mercy; that only through His guiding hand will man be able to extricate himself from sorrows and tribulations that befall him in life and from the abyss in which he sometimes finds himself.

Once aware of this relationship and help, and conscious in his own soul of this divine attribute, man will not set himself up as a judge, but will learn to love his neighbor as well as his enemies. He will pray for them that despitefully use him and bless them that curse him. He will rise to a God-like dignity that will show he is in very deed a son of God, capable of manifesting that divine attribute so beautifully expressed by Shakespeare as he has Portia say to the unmerciful Shylock:

"The quality of mercy is not strain'd,
It droppeth as the gentle rain from heaven
Upon the place beneath: it is twice bless'd;
It blesseth him that gives and him that takes:
'Tis mightiest in the mightiest; it becomes
The throned monarch better than his crown;
His sceptre shows the force of temporal power,
The attribute to awe and majesty,
Wherein doth sit the dread and fear of kings;
But mercy is above this sceptred sway;
It is enthroned in the hearts of kings,
It is an attribute to God himself;
And earthly power doth then show likest God's
When mercy seasons justice."[3]

[3]Shakespeare, William, *The Merchant of Venice*, Act IV, Scene I.

ELDER CLIFFORD E. YOUNG

Mercy and charity are divine attributes in the human soul.

ABOUT THE AUTHOR

ONE of the General Authorities for the past 15 years, Clifford E. Young has held important positions in the Church.

Prior to his being called to be one of the Assistants to the Twelve, he had served as stake Sunday School superintendent in the Alpine Stake, also as stake superintendent of the Young Men's Mutual Improvement Assn., from which position he was called to be president of the Alpine Stake. While serving as stake president, he also served as chairman of the Central Utah Region of the Church Welfare Program.

Elder Young attended the University of Utah from 1899 to 1905 when he was called on a mission to Great Britain. After serving eight months in England he was transferred to the German mission where he served for an additional two years.

He was born in Salt Lake City December 7, 1883. His father was Dr. Seymour B. Young, for many years a member of the First Council of the Seventy. His mother was Ann Elizabeth Riter Young. Both of them were early Utah pioneers. He married Edith Grant, a daughter of President Heber J. Grant, June 20, 1911. She died in August, 1947. Five children were born to them, four of whom are still living, a son and three daughters.

Elder Young has long been active in civic and business affairs in American Fork, Utah, where he resides. He served on the city council for six years and was a member of the State Senate from 1929 to 1934. He has been connected with the Peoples State Bank of American Fork for many years and is now serving as its president.

He was sustained April 6, 1941, as one of the Assistants to the Council of the Twelve, in which position he is now serving.

God Gave Them Cheerful Hearts

By Arthur S. Anderson

He Composed in a Cheerful Mood

IF you review the life of Franz Josef Haydn, the famous composer, you find little that would serve to make him a happy man. He was the son of an Austrian wheelwright, and his mother worked as a cook. He was disappointed in love and was away from his home almost constantly from the time he was eight years old.

His contributions to music form an almost endless list of symphonies, quartets, concertos, operas and folk songs. In much of his music one can detect a peaceful, happy spirit that is uplifting to those who pause to listen. Perhaps this was because he allowed the good things of life to dominate his personality.

When Haydn was asked at one time why his church music was always so cheerful, he made this significant reply: "I cannot make it otherwise; I write according to the thoughts I feel. And since God has given me a cheerful heart . . . I serve Him with a cheerful spirit."

* * *

It's Always a Beautiful Day

AS he had done many times before, Everett Mitchell sat patiently in front of the microphone, waiting for the signal that meant he was "on the air." It was a particularly cold, rainy morning during the depression of the 1930s.

As the red light flashed on in the studio and the radio engineer gave the sign to begin, Everett Mitchell took a deep breath and announced with an unusual burst of enthusiasm, "It's a beautiful day in Chicago." He went on to explain to his nationwide audience that any day is a beautiful day if you approach it with the right mental attitude.

Regardless of the weather, this same greeting has marked the opening of the "National Farm and Home Hour" every week since that rainy day nearly 30 years ago.

Everett Mitchell has talked in person to farmers in every state of the Union and has toured European and Middle Eastern agricultural areas from the Arctic Circle to Israel. Everywhere he goes, he is known for his cheerful, optimistic outlook on life.

He has built a successful career that has brought him millions of friends because, regardless of the weather, to him it's always "a beautiful day in Chicago."

* * *

She's Busy in the Service of Others

A few years ago, Mrs. Dominic Savino, an Italian immigrant, found herself the center of attention among 1,400 prominent citizens of Chicago who met in the grand ballroom of a large hotel to honor the Mother-of-the-Year.

Only a few of those present had ever heard of Mrs. Savino, but the smile on her face let one know that she was someone worthwhile. It was a smile that had worn deep during her 49 years.

Her happiness surely didn't arise out of wealth because she had reared her family of four on Erie Street among the poverty stricken and unfortunate. She did not consider herself poor, however, because she could see many around her who were even poorer than she. Some were sick and she was healthy. Some were tired and she was full of energy.

Observing this, Mrs. Savino appointed herself the unofficial guardian of Erie Street. She visited the sick; did the housework for those confined to bed; cooked for the motherless; and spread joy and happiness everywhere with a kind and very contagious smile. She had devoted an average of more than four hours a day to the care of others while still attending to her own family duties.

And what cause did she have to be so extremely happy? Actually she had seldom thought of it. She was too busy in the service of others.

* * *

What Can Be Your Gift?

THE Twentieth Century Limited sped on its way to New York City. In one of the berths lay a passenger (whose name we do not know) musing over the marvels of modern-day transportation. He fell to wondering where the Twentieth Century Limited coming from the opposite direction would pass the train on which he was riding.

The next morning he wrote a letter to the New York Central Lines outlining an advertising idea which had resulted from his musing. As was his habit in matters of this kind, he added the comment that he was not interested in receiving money for the idea.

Everywhere he went the following summer, he glowed with pride and pleasure as he saw a particularly beautiful colored calendar. It pictured the front of one train and the observation car of another on tracks side by side. Under the picture was the caption he himself had created. It read "Where the Centuries Pass."

The creator of this now famous calendar didn't receive a penny for his work, but the pleasure he received from seeing the results of his suggestion far exceeded any other compensation he might have been given. He had learned from many previous experiences that the greatest happiness in life comes from giving a portion of yourself away.

Healthy, Happy, Lucky You!

*A. Hamer Reiser**

IF you are a Latter-day Saint, have you taken time to make an inventory of your wealth; not the wealth "which moth and rust doth corrupt, and thieves break through and steal," but of the treasures of heaven?

The "wealth" of Latter-day Saints is the kind which increases as it is used and shared. It enriches all who come within its influences. All who love the Lord and keep His commandments possess it.

It is enhanced by wholesome, happy Latter-day Saint homes. It is "laid up" in your personal "bank account" by every clean, noble, righteous thought and act of good will. It is fortified by every act of resisting evil and of overcoming evil with good.

A large and significant deposit accrues to the credit of every Latter-day Saint when he is baptized and confirmed a member of the Church. It is then he commits himself to our Lord and Savior as one of His "company," having taken upon himself His name. It is then he acquires the rights and duties, and a share in the wealth, of the "company."

Regularly he can renew and increase his deposit of wealth as he witnesses unto the eternal Father that he always remembers Him and keeps the commandments which He has given him, that he may always have His spirit to be with him.

The Latter-day Saint who is fully aware of his wealth, rejoices and fervently thanks the Lord for his great good fortune.

It takes brains to have this clear sense of good fortune. Wherever can be found Latter-day Saints who are fully aware of the great wealth of practical blessings they enjoy by reason of their membership in the Church and Kingdom of God, will be found people of intelligence and of great potentialities.

Jesus Christ Himself is head of this beloved "company." He established it. He restored it, through the Prophet Joseph Smith, after men had lost it for centuries. He organized it again among men. He defines its principles. He prescribes its ordinances. Said He: "For thus it becometh us to fulfill all righteousness." (*Matthew* 3:15.) He authorizes its officers to act for Him. He guides them in the performance of their duties.

He reveals His plan for our immortality and eternal life. Through His prophets He gives us guidance as a "company"; as individuals, He gives us guidance through the gift of the Holy Ghost.

He provides us and the world with special witnesses, His special friends, to inspire us with their assurances that He is "the Christ, the Son of the Living God."

As each one of the beloved "company" commits himself to live the dedicated life of devotion to the will of the Lord, and supports his commitment by appropriate performance, the dividends of obedience overflow and fill his life.

There is no greater wealth available to men than the riches of eternal life which are enjoyed by all who truly love the Lord and keep His commandments.

This precious "wealth" is stolen by sin. Thoughtlessness and waywardness expose it to deterioration and destruction. Ere we are aware, it has been dissipated and lost. Then is the transgressor poor indeed.

Resolve to safeguard your spiritual "wealth" by constant uprightness and purity of thought and act. Don't let anyone cheat you, and *never* cheat yourself.

Be smart. Be clean. Be virtuous. Be healthy. Be happy. *Be honest with yourself.*

The wealth of Latter-day Saints is the kind which increases as it is used and shared. It is enhanced by wholesome, happy family members as they pray and play together.

Lucky is the person who has learned that health, success and happiness come as the result of clean, prayerful living. When you see this poster, take time for a quick, personal inventory.

*President of Sugar House Stake and member of the Deseret Sunday School General Board.

Cherlyn sings, Father Ray beats time softly on a tomtom, and Mother Loretta enjoys what she sees. In this outstanding Hopi family, one soon comes to understand the meaning of the Pawiki tribal name, for . . .

"Hopi" Means Happy,

Saintly and Peaceful

By Hazel W. Lewis

IT was with eager anticipation that we sped down the Saltair highway from Salt Lake City, Utah, to spend an evening at the home of the Pawiki family.

Prior to our visit, G. Wallace Fox, president of the Salt Lake Valley Regional Mission had told us something about this fine Hopi Indian family: Ray Maka Pawiki, his wife, Loretta Rae, and their 6-year-old daughter, Cherlyn Rae.

Brother Fox told us that Ray had come to Salt Lake City about five years ago and, through the friendship and interest shown him by Ashton S. Nebeker and his wife, had become a member of the Church of Jesus Christ of Latter-day Saints. He had made good progress and was now a regional missionary working with Lamanite people in the Salt Lake Valley.

Ray Pawiki, his wife and daughter welcomed us graciously to their modest frame, well-kept home. Inside were such modern furnishings as a television set, beautiful plants and pictures as well as lovely Indian pottery and rugs. The immaculate home was indicative of their industriousness.

After a prayer by Brother Fox, Ray told us something of his life in the Church since coming to Salt Lake City. He had come from the Bacabi village and his wife from the Hotevilla village of Arizona. He had been a member of the Church for two years and seven months and had been ordained an elder within a year after joining the Church.

He mentioned that Frank Nebeker, a relative of Ashton, had invited them to a Book of Mormon class. How happy he was when he had learned that it was a history of the Lamanite people.

Brother Pawiki talked of some of the traditions of the Hopi people. "You know," he said, "the word *Hopi* means saintly, peaceful, happy." He told us a little about the kiva, sacred ceremonial meeting place of the clan.

Brother Pawiki said his people felt that when all people learn the Hopi language there will be peace

throughout the earth. He talked about his people praying to a Great Being for spiritual guidance.

"Loretta, would you tell us something about the importance of women's place in the Hopi clan and the spiritual influence of the mother?" asked Brother Fox.

Sister Pawiki told us the mother is the real head of the family lineage. It is from her that children are primarily descended. A father is loved and respected but holds a place or rank that is different from that of the mother. The husband traces his lineage through his mother.

She told us how she had officiated at the naming of a little baby of her friend. The baby was given a name when he was 20 days old. A second name would be given the child when he reached the age of 8 or 10.

The Gospel means much to Sister Pawiki and her husband. As she bore her testimony, she told how happy she is to belong to the Church and how grateful she is for the good friends she and her husband have made.

When asked by Leland Van Wagoner, a photographer who was with us, what she desired for her little daughter, her lovely brown eyes lighted up and she said, "I want her to marry in the Church," and she looked lovingly at Cherlyn, who was playing with a doll.

"Have you visited your parents lately?" we asked.

"We went to visit them last summer," she said. "We told them about the Gospel."

Brother Pawiki showed us a tom-tom he had made. He explained what the different designs meant and then started to tap the drum softly.

"May I dance?" Cherlyn asked eagerly.

Her father smiled and as he chanted, the little girl danced rhythmically to the music.

"What is the name of the dance?" I asked.

"The Indian Arrow Dance," said Cherlyn.

"I can sing, too," she said. And sing she did. She sang many songs that she had learned in school. Her smiling expressive face was delightful to watch.

Time seemed to pass so quickly as we visited with these people, and all too soon we had to leave.

An evening with the Pawikis is a cherished memory.

LT. VERN M. YATES
One could forget to acknowledge . . .

What the Sunday School Has Done for Me

By Lt. Vern M. Yates

LIFE aboard an aircraft carrier is almost unbelievably accelerated. One finds himself so tired at the end of a day that he could easily forget to acknowledge the care and guidance granted him by his Father in heaven. On this ship, however, just after *Taps*, one of our good chaplains prays in behalf of the entire crew. Three thousand men, for a short moment, close their eyes, bow their heads or in some other way lend their thoughts and actions to the beautiful words heard throughout the ship.

I like this ship and all there is about her. As I have told my friends many times, "There are two things in particular that I enjoy on the RANDOLPH: one is eating and the other, my Church." Last year we had five active members; this year, only two. My companion is Ensign Bill Marriott, son of President and Mrs. J. W. Marriott of Washington (D.C.) Stake.

It doesn't matter how small our meetings may be; we know and feel strongly the same spirit of the Lord and the brotherly love that you feel at home. Why? Because we have been taught to make the most of what we have. We have been taught to convene our own meetings, sing, pray, talk, teach, listen and bear our own testimonies. The lessons of our humble, patient, understanding Sunday School teachers throughout the years have come into play out here in the Mediterranean.

I am sure the following is also true in the case of my companion. The teachings of my parents, augmented by the teachings of the Church, especially within the Sunday School, have certainly enabled me to better carry out my work on this complicated but beautiful vessel. My knowledge and adherence to the Word of Wisdom have enabled me, when necessary, to work 24, 36 or even 48 hours with only enough time off to eat an occasional meal.

My Sunday School-bred ability to speak reasonably well in public has been invaluable in presenting full-scale briefings to widely varied groups. Of foremost importance is my knowledge of the presence and love of our Heavenly Father. If I could not call on Him many times a day for help and understanding, I would be lost.

Having been taught how to pray in private, in a group or with my lovely wife and precious children by my side has been the foundation on which I have built my whole life.

THE AUTHOR

LT. Vern Martell Yates was born March 13, 1928, in Emmett, Ida., to C. Vern and Sara D. Yates. His parents now reside in Salt Lake City, Utah, and his mother is a member of the Young Women's Mutual Improvement Assn. general board.

He married Norene Madsen of Blackfoot, Ida., Aug. 19, 1949, in the Salt Lake Temple, and they have two daughters, Karen Joyce, 3, and Kathleen Ann, 1. They reside in Norfolk, Va.

After graduation from high school in Twin Falls, Ida., in May, 1945, Lt. Yates entered U. S. Navy service. He attended Carroll College in Helena, Mont., in 1945 and the University of Colorado at Boulder, Colo., in 1946-47.

On Sept. 9, 1948, he received his wings at Jacksonville, Fla., and since has had assignments in San Diego, Calif.; Hawaii, Guam, Japan; Olathe, Kan., and Corpus Christi, Tex., and on seven aircraft carriers.

Inner Control also Means Outer Control for

Vernon S. Law, A SHY GUY*

By Chase Walker

PITTSBURGH baseball fans were tense with excitement one July night last summer. A calm, quiet young man named Vernon Law had just pitched an extraordinary 18 innings — the equivalent of two complete games. The Pittsburgh Pirates and Milwaukee Braves were still tied at two runs each and now Pirate Manager Fred Haney faced a dilemma.

Should he take Law out of the game? After all, Vernon might hurt his arm if he pitched any longer. Still, it seemed a shame not to let him try to win after pitching so long and so brilliantly.

Haney made his decision. Law came out. In the top of the 19th inning, Milwaukee got a run off the Pirate relief pitcher and the fans booed Haney loudly. But in the last half of the 19th inning, Pittsburgh scored two runs to win and nearly everybody was happy.

But what about Vernon Law? Officially the relief pitcher was credited with the victory because he was in the game when Pittsburgh rallied to win. Law got nothing but the exercise.

In the locker room after the game the dead-tired pitcher was quietly getting dressed. There was some light banter and Vernon smiled through it all. If disappointed, he didn't show it. He was as much in control then as he had been in the pitcher's box.

Control — that's the key word in describing Vernon Law — the control of his pitching arm, of course, but more, his own self-control. If you questioned him hard, you'd soon sense that his disciplined personality comes directly and naturally from the steady application of his religious principles. For Vernon is one of those rare individuals who has a religion that permeates everything he does.

For instance, when payday comes, Vernon takes a look at the amount of his salary check, divides by ten, and writes a personal check to the Church of Jesus Christ of Latter-day Saints. It's called tithing. Vernon started this practice when he took his first job hauling hay as a boy. . . .

Or, let's say that on the first day of the month you are a guest at the Laws' home. You sit down to a fine lunch, but your host and hostess do not eat. It is a fast day. . . . "The body discipline I learned from fasting has greatly helped me learn how to condition myself as an athlete."

. . . Vernon had one problem as a boy that nearly defeated him. Shyness . . . The Church has concern for youngsters with such a problem, Vernon discovered. His Sunday School teacher cajoled and wheedled him into preparing a talk on Christ's ministry to the afflicted. . . .

"Somehow," Vernon said, "I got through my talk. Then the teacher pointed out that Christ can heal any of us of our afflictions today. I got the point. The answer to my shyness would come through my faith."

. . . One day a new and very pretty girl named VaNita was passing out the music to the high school band in which Vernon played the trombone. She handed music to Vernon, who promptly dropped it. He picked it up, mumbled a "thank you" and turned fiery red. . . . Vernon had met THE girl — and he couldn't even look her in the eyes. . . . To win her favor he would have done anything. It was a typical crisis situation for a teen-ager whose yearnings, needs and desires were churning about in confusion. But with Vernon at this time, training made the difference. His urge to "kick over the traces" in pure frustration from his shyness was checked by spiritual discipline.

"I couldn't change myself and be somebody I wasn't," Vernon said. "All I could do was pray that somehow, in some way, I would overcome my shyness enough to be able to talk to VaNita."

After Church several weeks later Vernon stopped his car for a traffic light. Another auto was stopped also and a girl stood beside it. It was VaNita. She excused herself from the car's occupants and hurried over to him. "Please, Vernon, would you drive me home?" she said, embarrassed.

Vernon, surprised, nodded a quick "yes." Then, as they drove away, VaNita told him how she had mistaken the people in the car for friends of her family. She was very upset over her awkward faux pas.

Suddenly, the shoe was on the other foot. Now it was VaNita who was flustered and in need. In this moment Vernon forgot about his shyness. The two of them went to a hamburger stand and Vernon talked — easily, naturally.

After they were married in 1950, at the Latter-day Saints' temple in Logan, Utah, Vernon discovered that VaNita had really been won because he had never tried to be anything but what he was — a shy guy. The car incident? "That was an answer to prayer," the Pirate pitcher says quietly.

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Gospel Teaching I Remember Best

By Vernon S. Law

Vernon and VaNita follow an example in rearing sons Veldon Lee and Veryl Edwin.

TWO lovely people influenced the lives of my wife and myself by the way in which they taught the Gospel through word of mouth and power of example.

I shall use their names with honor and respect knowing that they are true believers of the Gospel and have taught it to others whenever and wherever they have been in their journeys thus far.

It was when my wife, VaNita was investigating the Gospel that Thomas X. Smith and his charming wife moved into our ward. They were immediately put to work, she as chorister and director of the youth chorus and he as the M Men leader and coach. These two people had a way with young people our age. They were not wealthy in a sense of monetary values, but were far richer with the love and happiness that abided in their home.

Their door was always open to a stranger, and their hearts were open to any of us who had troubles or problems to overcome. As we look back now, the subjects which we were taught by them were important ones — love, courtship, and marriage. They impressed each of us with the importance of maintaining Church standards in all three. Their counsel and advice has always remained foremost with us. They can be given credit with helping in the conversion of VaNita. If there is anyone we would like to pattern our marriage and child rearing after, it would be Brother and Sister Smith, who are now living in Rexburg, Ida.

THE AUTHOR

As you look through the major league baseball box scores on the sports pages, watch for "Law, p." in the Pittsburgh Pirates line-up.

Vernon Sanders Law was born March 12, 1930, in Meridian, Ida., and has been playing professional baseball since 1948. Last year was his best year, when he won 10 games and lost 10, pitched 201 innings and allowed an average of only 3.81 earned runs a game.

To top it off, he hurled 18 straight innings against the Milwaukee Braves in a night game July 19, 1955 — allowing only nine hits, two walks and outlasting five Braves' pitchers. He tossed 14 straight, scoreless innings and, to a standing ovation, retired for a pinch hitter in the bottom of the 18th inning.

Standing 6 ft. 3 in., this 200-lb. pitcher is a staunch member of the Church of Jesus Christ of Latter-day Saints. Vernon is an elder and a full tithe payer. While stationed with the Army at Ft. Eustis, Va., he served in the Newport News Branch as branch clerk and as second counselor in the branch presidency.

After graduation from Meridian High School, where he had 12 varsity letters in baseball, football and basketball to his credit, Vern entered the Pittsburgh baseball team's organization, pitching first for Santa Rosa, Calif.; then Davenport, Ia.; New Orleans, La.; and, since 1950, with the parent club. His baseball career was interrupted for U. S. Army service in 1952-53.

He married VaNita McGuire, a high school sweetheart, in March, 1950, in the Logan (Utah) LDS Temple. They have two sons, Veldon Lee, 3, and Veryl Edwin, 1.

FRED W. SCHWENDIMAN
A man of varied interests.

Introducing Your New Board Member

TALL, quiet and friendly, Fred W. Schwendiman is a man of devoted interests — in each of which he has made a mark. They include his family, his Church service, his printing business, photography, travel, and the out-of-doors.

His family includes three successful sons and a daughter: Fred A., Kay A., Mark A., and Mrs. Joan S. Sharp.

The Church services of the new Sunday School General Board member make a long list. Those for which he is best known are, of course, his ten-year service as president of the Wells Stake which concluded only two months ago. During five years of this assignment, he also was chairman of the Pioneer Welfare Region after five years as serving as vice chairman. Other important Church assignments include 11 years as bishop of the Whittier Ward, Wells Stake; chairman of the Bishops' Council of the original Salt Lake Welfare Region; a member of the Wells Stake High Council; ward clerk and assistant ward and later assistant stake Sunday School superintendent. During his mission to New Zealand from 1918 to 1922, he served as mission secretary two years, and acting mission president eight months.

Brother Schwendiman has found time for other worth-while services, too. He is a member of the Advisory Council of the Salt Lake Chamber of Commerce, a trustee of the LDS Hospital, member of the Salt Lake Sons of Utah Pioneers, and the Lions Club.

Most of his life, Brother Schwendiman has been engaged in the printing business. For 20 years he was with the Deseret News Press and Stevens & Wallis Printing Company. Since 1943 he has owned his own company, the Utah Printing Co.

Brother Schwendiman was born in Teton City, Ida., a son of Fred Schwendiman and Ethel A. Williams. He was married to Lillian M. Austin in the Salt Lake Temple.

—Harold Lundstrom.

Meet

LOUISE GRAF

The Sunday School, MIA, Relief Society, all claim this gentle, Swiss ambassador of the Gospel

By Virginia Baker

"TEACHING has awakened my awareness that I should convert into deeds those things I teach."

These are the words of Louise Graf of the Basel (Switzerland) Branch of the Swiss-Austrian Mission.

"I am fortunate," she continues, "because we have in our class a man who is a member of another church. He often asks questions which require a comprehensive knowledge of the Bible to answer, and these questions usually call forth a lively discussion."

Louise has written in German a play about the Mormon Pioneer migration to Salt Lake Valley. She also reads and writes English and French well enough to handle correspondence in those languages in the office where she is employed. She has served three years as editor of the monthly "newspaper" of Basel branch.

Sister Graf has reared four lovely daughters. The youngest is now 17. "With them, I have remained young in heart," she says.

She formerly was on the MIA Mission Board and she continues to teach in MIA. Her Sunday School students are the adults, including missionaries and lady missionaries as well as older people in the branch.

Varies Her Methods

This smiling woman with darkish blonde hair and flashing eyes doesn't believe in letting her classes go to sleep on her. She often changes her method of teaching to spark class interest. "Usually I give the goal of the lesson to the class in advance." Thus they know where they are going. But they don't know exactly how they are going to get there.

"One time I may start my lesson with a little story," says this warm-hearted teacher, "and thereby lead into a question. Another time I may close the lesson with a pertinent example and release the class with a specially penetrating thought about some basic principle of the Gospel."

Sister Graf uses both flannelboard and blackboard in her teaching. She usually puts the lesson goal on a strip of paper and places it on the board a number of times during the class, in order to drive home the message she wants to put across to her students.

An Opportunity To Compare

"Often," she says, "investigators suggest that I place the good of other churches in the foreground and recognize their endeavors and their examples. This gives me an excellent opportunity to compare differences between the Church of Jesus Christ and others."

Sister Graf first attended a Latter-day Saint Sunday School when she was 10 years old. She was attracted by the fact that she and her brothers and sisters and their mother could all attend together and yet still get individual instruction. "Our good teachers of that time are still in my fond remembrance," she adds. "They helped me to acquire a strong testimony of the Gospel, which has helped me over bad times in life and has preserved my allegiance to the Church."

Sister Graf strives hard to pass on that type of instruction to her class, which numbers as many as 50 persons. She often writes a Bible passage or a similar Gospel message on a slip of paper. Several of these will be prepared for the same lesson and handed out to members of the class to read at the appropriate time during the lesson.

Enthusiasm beyond Teaching

Her boundless enthusiasm for the Gospel doesn't stop at teaching. For two years she has been in charge of a project to raise funds for renovating and remodeling the chapel in Basel. While she was a Relief Society teacher in theology and literature, Sister Graf helped with the Relief Society program designed to raise funds for the Swiss Temple. She can truly share in the sense of accomplishment which that beautiful building gives the European members of the Church.

"During my years as a teacher," she explains, "I have often observed that inactive members and visitors have so developed that they first give hesitant answers to questions in class, and soon give short speeches. Some of them develop further to take other assignments in Church. Yes, some even become teachers in the younger classes."

While such occurrences more than repay Sister Louise for her work, they also make her even more aware of her responsibility as a teacher.

"It has made me realize that I should teach by example," she comments. "It has made me more determined than ever to be more tolerant and patient and full of love toward all men, and do what I can to spread righteousness over all."

A family hour on a sagebrush covered plain or in a quiet grove lends strength to . . .

The Bonds That Tie Us Together

*Then as now, the family outing with father teaching is a time to be remembered.**

By Kenneth S. Bennion

"The groves were God's first temples."

—Bryant.

AWAY on the "edge of the desert," where our family struggled to make a home out of a quarter section of sagebrush, life was hard and days were filled with toil. But there were fleeting hours together that are particularly treasured in our memories.

It was eight miles to the nearest community and almost half that far to the neighboring ranch. As a matter of necessity, therefore, practically every night was "home evening."

The winters were hard. Wind, drifting snow, and bitter cold made most days a battle for existence. We almost counted the forkfuls of hay, toward spring, to see whether the feed would last until cattle and horses could nibble the short, green grass.

Snow and mud made travel a painful process. But by the twentieth of March, when one member of the family had a convenient birthday, the rangeland was usually firm enough that we could walk among the sagebrush. On that day we observed our first outing of the year. Our father lead the way, shouldering a box of the heavier materials, and the rest of us trailed, Indian fashion, carrying some of the necessary picnic items.

We headed southwest to where, a mile away, the Mahogany Wash emerges from a deep canyon and curves eastward before entering the valley floor. At that point, the high north bank of the wash catches the full force of the sun and lends protection against any cold breeze that might blow. There, a large mahogany tree grew, with plenty of dead wood, hard as iron, to provide a clean, hot fire for warmth and for cooking.

*Holding an out-of-door family hour are the Howard B. Jensens. From left to right and front to rear are: Joan, Karen, Gregory, Patrice, Father Howard, and Bradley sitting on his mother Berniece's lap. Brother Jensen is the second assistant Sunday School superintendent of Monument Park Ninth Ward, Monument Park Stake.

Summer Plans Laid

There we rested, enjoying the warmth of the returning sun. Studying the high mountains before us, we estimated the snow supply, the possibilities of high water from one canyon and the later flow from another. We looked over our farm, spread out to the east and north, and laid plans for the summer.

This family hour was a time of humble rejoicing, for we and our livestock had successfully passed another winter. We enjoyed to the full the surge of returning spring, and hunted the first exquisitely colored, delicately scented wild flowers. Down in the dry, gravelly wash we gathered "paint rocks" of many rich colors.

Our father led in the conversation, quoting bits of verse and scripture; for example, "Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King." (*Psalm* 48:2.) This, too, was a favorite: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose." (*Isaiah* 35:1.)

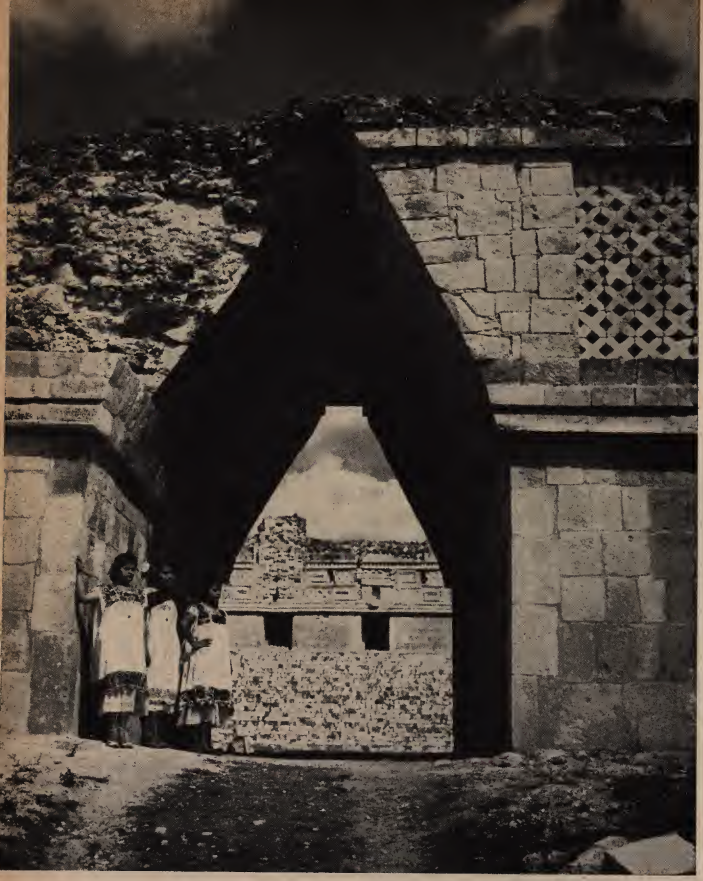
Thus our pioneering seemed more than just a personal battle between us and the elements; rather we seemed to be part of a great team helping to work out God's plan for redeeming the waste places.

After "Mahogany Wash" day we looked forward to chokecherry time and another family outing, sometime in August, in the nearby canyons. On this day we usually climbed a peak or visited an old mine. After the picnic and informal program, we worked diligently together, harvesting the lush bunches of wild cherries. These would later appear on our bounteous table in the form of delicious jelly.

Season's Last Outing

The last day together came when the pine nuts were ripe. Again we jolted along in our wagon, on a soft bed of fresh-cut hay. This time we camped among the rank sage and rabbit brush of the foothills. This

(*Concluded on page* 239.)



Three modern maidens view this ancient Mayan temple doorway.

Digging into History's Storehouse

one finds thousands of miles of Ancient American evidences

By Harold Lundstrom

NO competent student maintains that discoveries of archaeologists as yet prove the Book of Mormon. The Book of Mormon, as every faithful member of the Church knows, is a divine book whose miraculous "coming forth" and subsequent translation must be accepted on principles of faith.

But that accepted fact has never cooled the interest of Latter-day Saints in findings of archaeologists in Central and South America. The uncovering of cities, walls, pyramids, artifacts or highways are, for Book of Mormon students, strong external evidences of great, ancient civilizations that once thrived on the American continents. Some of those civilizations had their beginnings with Book of Mormon peoples.

For a century and more now, many members of the Church have had more than just a passing interest in publications of archaeologists. As various discoveries have been announced, Book of Mormon teachers and writers have brought these developments to the attention of their students and readers.

Historians are unable to name the lead-off man in archaeology. But they do know that King Nabunaid of Babylonia, during the 6th century B.C., excavated the foundations of earlier buildings in his efforts to determine who built them. Constantine the Great sent an expedition to Palestine in an effort to uncover the tomb of Jesus.

Much archaeological activity anciently and modernly has been done not by scholars but by out-and-out treasure seekers. They kept what they could sell but tragically and unfortunately for historians, destroyed or threw away everything that did not have market value.

Actually the excavating of Pompeii at the end of the 18th Century is considered the beginning of "modern" archaeology. This project, which required 50 years, has had a far-reaching influence upon architecture, interior decoration and dress.

Today, archaeology being done in

Mexico, Central and South America has become a subject of world-wide interest, like Egyptian archaeology has been in decades past. In fact, interest in Mexico particularly is so extensive that the government has officially prepared and distributed free a small booklet, *Archaeology in Mexico Today*, as an encouragement to scientists, laymen — and tourist dollars.

The archaeological treasures in Central America, completely covered by jungle growth or buried under plowed fields or even serving as sturdy foundations for more modern buildings, are all dramatically coming into view again. It now appears that unearthing of these remains will make of Mexico a vast archaeological site, an open-air museum a thousand miles long.

Discoveries already made, such as in Teotihuacan and Tenayuca, have convinced visitors of the vastness of construction, ampleness of thoroughfares and gigantic proportions of these early cities. Still other discoveries, in tropical lands once populated by the Mayans, have turned out to be of great interest not only to the traveler in general, but also to the engineer, architect, artist, sculptor — and Book of Mormon student.

Among the most fascinating and best known archaeological discoveries is the Mayan civilization, undoubtedly one of the most highly developed on the American continent. Mayan civilization has been defined as that ancient American culture that had as its two principal manifestations (1) a hieroglyphic writing and chronology unique in their classes, and (2) a type of architecture that was unique in North America.

Though Mayan civilization managed to stay hidden from investigators over the centuries, it is believed to have flowered in two different periods: A.D. 317-987 and 987-1697. The Mayans, after having built their great cities, abandoned them for reasons unknown to archaeologists.

Representative of the Second Mayan Empire architecture that was established in the present Mexican State of Yucatan is the "Temple of the Warriors," shown on the cover of this month's issue of *The Instructor*.

The Second Empire received a terrific impact from the migrating Toltecs of Tula who made Yucatan (Chichen Itza) surge in a whirl of prosperous living and ultra-baroque construction. During this epoch the most beautiful structures of Chichen Itza came into being, such as a patio of one thousand columns, called "The Market," next to the Temple of the Warriors.

There also are two natural deep pools that were used for a tragic purpose: Into them were thrown young maidens, covered with rich jewels, as sacrifices to the rain god, Chac.

As a scientifically-ordered branch of knowledge, archaeology has contributed greatly to today's storehouse of information about ancient man and his affairs. Every facet of the science and the art leads from one fascinating subject to a dozen more.

Little wonder that many members of the Church are interested in the work of the archaeologist, and particularly in discoveries unearthed in Book of Mormon lands. No wonder, too, that visiting these lands is a favorite hobby of Book of Mormon students. Little wonder, either, that Latter-day Saints convincingly cite the great archaeological findings as additional evidence of the truthfulness of the Book of Mormon and of the divine calling of the Prophet Joseph Smith, its translator.

THE BONDS THAT TIE US TOGETHER

(*Concluded from page* 237.)

was one of the finest outings of the year; for autumn days in the West are beautiful beyond words. However, this was the first family outing that had to be given up because, as we grew older, the children had to leave for their various schools before the pine nuts were ready.

Sometimes our whole community joined together to celebrate Pioneer Day. Each family ate together as a unit, but with much visiting among good friends and neighbors. Always there was a program with its devotional songs and prayers and tributes to our great men and women. There were, later, games and contests of many kinds. These were occasions to break down barriers between families, to strengthen our ties of friendship, and to give emphasis to our common problems and to our interdependence for our success and happiness.

Many long years have passed. The old home is abandoned, and sagebrush grow where once we harvested lush crops of hay and grain, fruits and vegetables. Those who played, ate and talked together at the Mahogany Wash have left their footprints in many lands, and some have gone beyond this earth. But among all the many bonds that tie us close together, none are stronger than those we wove on those family outings — so simple, so wholesome, so rich in spiritual values.

FEATURES in this issue that are helpful to those planning or conducting a home evening or family hour are: "Peace through Jesus Christ," page 225; "My Witness," page 227; "The Fifth Beatitude," page 228; "Little Deeds from Big Lives," page 230; "Healthy, Happy, Lucky You!" page 231; "A Shy Guy," page 234; "Gospel Teaching I Remember Best," page 235; Colored Picture Article, page 240; Flannelboard Story, page 241; Books for Lesson Enrichment, page 244; "Ancient Documents Restored," page 256; and "The Little Boy in You," Outside Back Cover.

IN these late summer and early autumn days, enjoyable and worthwhile family hours can be held out of doors.

IF you know of an interesting family and how they have conducted a profitable family hour, write to *The Instructor* suggesting their name, address, ward and stake. If your suggestion is published, you will receive a copy of the book, *Our Prophets and Principles*.

FAMILY HOUR BENEFITS

ONE special benefit of the family hour is the opportunity it provides to practice politeness within the family circle. Often that quality is shut outside the front door, only to be used on friends and acquaintances.

During family hours each member of the family gives respectful attention to the performer; suggestions from both parents and children are considered thoughtfully.

The blessings derived from carrying out this program, suggested by the Church, are rich, indeed.

—*Audrey Redding*,
Editor,
California Intermountain News

THE Church is not to be judged by the frailties or failures of its members. The Church is to be judged for what it can do for a person, and what it offers in its ideals, its resources, and not by those who have let the Church down.

—*Robert Boyd Munger*,
from *What Jesus Says*.

Looking Deep into Their Eyes

By Ramona W. Cannon

The father looked down and saw his son's repentance.

"DAVID BEFORE SAUL"

THE picture "David Before Saul" was painted in 1901 by Ernest Normand, an Englishman. As a youth, in 1870, Normand went to Germany and studied commercial law for six years. But evenings he followed his heart and studied drawing and painting.

A scholarship to an art school ended his law career and many of his religious pictures are in British churches today.

The story of Saul and David is a very dramatic situation of human relations. Saul had been king of Israel only a short time when he gravely displeased the Lord. God had commanded him to destroy the Amalekites utterly because of the way they had treated Israel earlier, and to destroy their animals utterly as well. Instead, the life of Agag, their leader, was spared as were great numbers of the choicest oxen and sheep, which the Israelites took home with them to sacrifice to God.

Samuel rebuked Saul for his rebellion, disobedience and stubbornness, and said the kingdom was "rent from him that day" and would be given to another. God was angry because Israel was fighting for her life and she needed leaders who could follow divine directions instead of their own ideas.

A little later, Samuel anointed David, youngest son of Jesse, to become king of Israel.

The spirit of the Lord departed from Saul and a bad spirit fell upon him. He was tormented by doubt and fear that he would lose his kingdom immediately. He asked for someone who could play to him when his moods were dark. Ironically, David was brought to him and "stood before him," and Saul "loved him greatly." (I *Samuel* 16:21.) When David "took an harp, and played with his hand," then "Saul was refreshed, and was well, and the evil spirit departed from him." (I *Samuel* 16:23.)

After David slew Goliath, the women rejoiced, singing "Saul hath slain his thousands, and David his ten thousands." From that moment on, Saul was extremely jealous of David, realizing that he would possess the throne and the people's love some day. He tried to kill his "sweet singer" and finally made open war on him.

(Cut out and paste on back of colored picture.)

"THE RETURN OF THE PRODIGAL SON"

MURILLO'S painting, "The Return of the Prodigal Son," which is hung to excellent advantage in the National Gallery of Art in Washington, D. C., looks to be at least eight by six feet. Only one other picture, and that rather small, is placed beside it on the wall.

We remember, from notes on the "Madonna and Child," (*The Instructor,* May, 1956) that Murillo devoted himself to religious art and was a tremendous worker, exacting rigid standards of himself in all his efforts. He lived (1617-1682) in the 17th Century, that rich late Renaissance period.

What a vast sweep of emotions is covered by this picture! There is the penitence of the son as seen in his face, and the supplication of the tensely folded hands; the sympathy that his tatters, his attitude and his expression draw from us who see this work; the little child's absorption in the fatted calf, and love for it.

The father is all love and tenderness. His hands are beautifully painted and seem actually to be clasping living flesh.

The father has ordered his servants, "Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet.

"And bring hither the fatted calf, and kill it; and let us eat, and be merry:

"For this my son was dead, and is alive again; he was lost, and is found." (*Luke* 15:22-24.)

We see the richness of the "best robe" on the salver of clothing in the servant's hands; also the shoes. The second servant is picking up the ring and he and the first one are expressing their feelings over this unusual behavior.

The little dog is all joy and recognition, resting his paw on the bended knee of the prodigal, very naturally, his tail curled up with delight.

This painting has a background of subdued coloring characteristic of the Spanish school. The white touches make an interesting composition, in the clouds where the sun has broken through, in the son's torn shirt, the dog, the white hanging over the salver of clothing, and the white touches on the men's clothing.

The lesson of this parable of the Savior's is interesting. We should not consider such questions from the point of view of what they mean to us, but, rather, of what they mean to the man who can start again and make a good and useful life in place of one that was all waste and wrong.

(Cut out and paste on back of colored picture.)

Painting by Bartolome Esteban Murillo
Reproduced by courtesy of the
National Gallery of Art, Washington, D. C.

The Return of the Prodigal Son

"For this my son was dead, and is alive again; he was lost, and is found."
—Luke 15:24

Painting by Ernest Norman
Bettmann Archives

David Before Saul

". . . David took an harp, and played with his hand: so Saul was refreshed, and was well."

Across the Ocean to Zion

By Marie F. Felt

"Remember that without faith you can do nothing; . . ."
—Doctrine and Covenants 8:10.

EVER since the Church was organized, missionaries have been sent all over the world to preach the Gospel. At a time that our early Saints were being driven from their homes in Nauvoo and Missouri, missionaries were in far-off Sweden telling the people about the glorious Gospel.

One evening, a cottage meeting was held in a little Swedish home. All of the neighbors were invited to come. Among those who came was Ingar Mineer. She loved our Heavenly Father and was anxious to hear what the Mormon missionaries from America had to say about Him.

The meeting began with songs and a prayer. Then the elders told of the wonderful vision that the Prophet Joseph Smith had had; of him seeing and talking with God, our Heavenly Father, and His Son, Jesus Christ. They told of the new Church that had been organized by our Heavenly Father through the Prophet Joseph Smith so that we might now have the privilege of belonging to the true Church. Many other beautiful truths they taught that night and the hearts of many who listened were filled with thanksgiving and gratitude. [End of Scene I.]

The next day Mrs. Mineer went to the hills to pray to our Heavenly Father. She took with her, her 5-year-old daughter, Alma Elizabeth. With her little daughter kneeling close beside her, she asked our Father in heaven for a testimony of the Gospel, that she might know without a doubt that the Church of which the elders had spoken was the true one. As she prayed a wonderful feeling came over her. It seemed as though some Heavenly Being was standing beside her. She heard a voice say distinctly, "This is the Church of Jesus Christ." She saw no one but that did not matter. She knew now that this new Church was the one for her to join; and she prayed again, thanking God, for this knowledge. [End of Scene II.]

Returning home she told her family all that she had learned. Within a short time, they too became convinced that this new Church was the true one. All of them were baptized into it.

One year after Sister Mineer had first heard the elders preach, her great desire was to go to Zion, the place in America where all the people who belonged to this new Church were gathering. Together she and her husband made preparations for the long journey. They took with them a few dishes, knives, forks and spoons and only as much clothing as the family actually had to have. All else they left in Sweden. The family now boarded a sailing vessel bound for America. Soon they would be with others who belonged to the Church they loved so well.

Alma Elizabeth, only a small child, tells of the long voyage on the ocean. Because they had very little money they had to travel "steerage." That meant that they lived in the rear of the boat. The only beds that they had to sleep on were hard. They were made of rough boards and were built in layers, like shelves in a cupboard. The food they were given was not the best and oftentimes they did not receive enough to satisfy their hunger. The cook, however, liked Alma Elizabeth and gave her extra food between meals.

After six long weeks the boat arrived in America. While her mother and father were talking to the people in charge, Alma Elizabeth and her brother found a sack of brown sugar. It had been such a long time since they had had anything sweet to eat, so they tasted a little of it. It was so good that they ate a little more and then still more. The next morning Sister Mineer had two sick children to care for. Even though she was ill, Alma Elizabeth never forgot how good that brown sugar tasted. [End of Scene III.]

From New York the Mineers travelled in cattle cars to Omaha or Winter Quarters as it was then called. That journey was harder than the boat trip had been. The cars were dirty from the cattle that had ridden in them previously. So the passengers stood so that they might keep as clean as possible.

The day they arrived in Winter Quarters was the happiest one they had known since leaving Sweden. One of Alma Elizabeth's older sisters was there to meet them. She had come from Sweden some time before and had waited for them here. [End of Scene IV.]

Such a thoughtful, kind sister she was. She had saved a bushel basketful of hazel nuts for her smaller brother and sisters to eat. Oh, how they did enjoy them on their trip across the plains.

They had been in Winter Quarters but a short time when they were told to gather their things together, ready to start the long journey across the plains. The journey was to be made in camp wagons with white canvas tops. Here is a picture of one such as those used by the pioneers. Alma Elizabeth tells us that there were three families assigned to travel in the same wagon as they. By the time that all the food, clothing, cooking utensils and other necessary things were packed in the same wagon there was no room for one to ride. The driver walked by the side of the wagon as he drove the oxen. All the other people had to walk too.

President Brigham Young sent men from Salt Lake City to act as guides to the new pioneers and show them the way over the trails to Great Salt Lake Valley.

The covered wagons of the pioneers did not travel very fast each day, sometimes only ten or fifteen miles. That is not very far if one is riding on a train or in an automobile, but I suppose that 6-year-old Alma Elizabeth felt it to be a long walk each day. I can imagine how glad she was to curl up in her mother's lap each night to receive a bit of love and some good night kisses before she went to sleep.

Would you like to know what these pioneers usually had for breakfast? It was generally bacon and flapjacks. Sometimes flapjacks were eaten for dinner and supper also. On the other days some of the men would go hunting and bring back to camp buffalo meat. Oh, how good that meat did taste. For vegetables, the pioneers dug roots of plants they found along the way. When these were cooked and seasoned, they made a welcome addition to the meal. Before eating, each pioneer gratefully bowed his head and thanked our Heavenly Father for the food. [End of Scene V.]

For the evening encampment, all wagons were placed so as to form a large circle, the tongue of each wagon came right up to the wagon next to it. All of the animals were placed inside the enclosure.

The pioneers slept on the ground outside the camp wagons. Some had blankets upon which to rest. All trusted our Heavenly Father to watch over and protect them. Each night, also, the leader of the wagon train would appoint men to guard the camp so that no Indian or wild animal would disturb or harm those who slept.

Every evening without fail in the long months of travel, little Alma Elizabeth, her mother and the members of her family remembered to thank God for His blessings of that day and to express to Him their thanks and gratitude for the wonderful Church to which they belong. [End of Scene VI.]

References:

Alma Elizabeth Mineer Felt's own story.

Pictures that May Be Used with this Story:

D-8187 — Wagon Circle at Independence Rock.
D-8183 — Crossing the Sweetwater at Chimney Rock.
D-8182 — A Pioneer Woman.
D-8186 — Mormon Pioneer on the Trail.
D-8191 — A Pioneer View of Salt Lake Valley.

All are from the Church History set of pictures.

How To Present the Flannelboard Story

Characters and Props Needed for this Presentation Are:

Mrs. Mineer in sitting position.
Mrs. Mineer on her knees in prayer.
Alma Elizabeth in praying position.
Neighbors and friends seated.
Two Mormon elders preaching.
A sailing vessel.
A cattle car.
Covered wagons such as the pioneers used in travel.
The Mineer family consisting of four older girls, one older brother, Father Mineer, Mother Mineer and Alma Elizabeth in walking positions.
A Pioneer camp with wagon circles for night protection.
Animals to be placed on the inside of the wagon enclosure.
Pioneer men, women and children asleep on blankets placed on the ground.
Pioneer men with guns standing guard while others slept.

Order of Episodes:

Scene I: Mrs. Mineer and others at a cottage meeting.
Scenery: A home's front or living room in Stockholm, Sweden about 1860. Men and women are seated around the entire room on chairs.
Action: At one end of the room are two Mormon elders, one standing preaching while the other is seated, listening attentively to his companion.

Scene II: Mrs. Mineer with daughter, Alma Elizabeth, goes to the hills to pray.
Scenery: A blue sky and mountains covered with green grass, trees and foliage.
Action: Mrs. Mineer and Alma Elizabeth go to the hills to pray. Both kneel in prayer, asking God for guidance. A voice tells them that this is the true Church.

Scene III: Mineer family prepares to come to America.
Scenery: A sailing vessel.
Action: After packing a few dishes, knives, forks and spoons and only as much clothing as they had to have, they left aboard the ship to come to America. There was a father, a mother, four girls and one boy ranging in age from 5 to 14 years who traveled with this group. The oldest girl had gone to America a year before with friends.

Scene IV: Mineer family travel by cattle car to Omaha.
Scenery: A cattle car at the railroad depot, year 1861.
Action: The Mineer family get into the cattle car and ride standing up. The car is too dirty to sit down in.

Scene V: Journey across the plains.
Scenery: A blue sky, green vegetation in the valley with mountains in the distance. Many covered wagons and people are seen on the march.
Action: Mineer family are seen as they walk along beside the covered wagon.

Scene VI: A pioneer camp.
Scenery: All wagons are placed in a circle with animals placed inside.
Action: All families prepare supper by their wagons. After supper, all prepare for bed.

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George R. Hill, *General Superintendent;*
David Lawrence McKay, *First Assistant General Superintendent;* Lynn S. Richards, *Second Assistant General Superintendent;*
Wallace F. Bennett, *General Treasurer;* Paul B. Tanner, *Assistant General Treasurer;* Richard E. Folland, *General Secretary*

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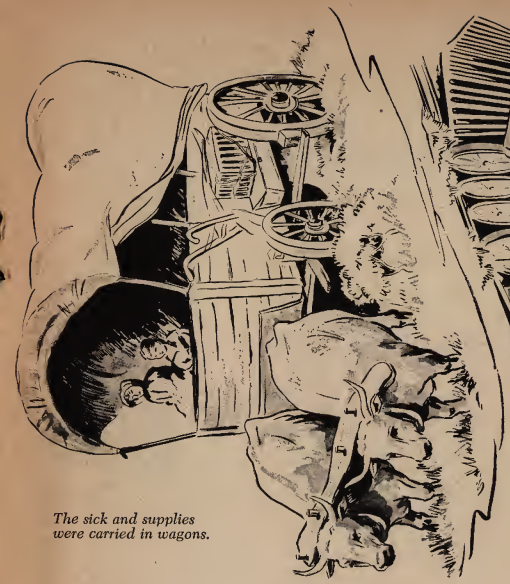
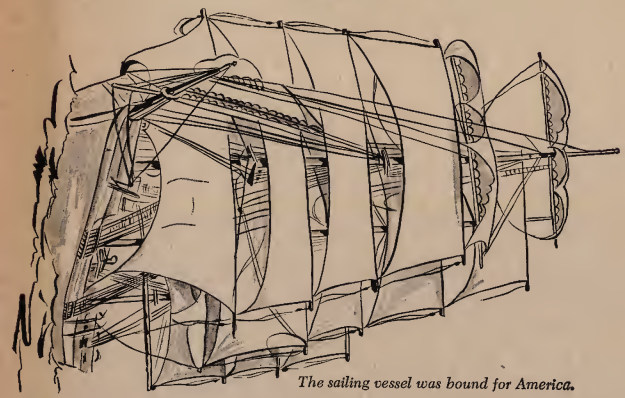


The sick and supplies were carried in wagons.

They rode in cattle cars.

Father Mineer walked beside the wagon.



The sailing vessel was bound for America.

Mother Mineer walked with Elizabeth.

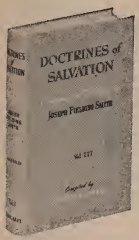
Alma Elizabeth walked across the plains.

Flannelboard figures for "Across the Ocean to Zion."

To Receive His Testimony

By Minnie E. Anderson

FOR GOSPEL TEACHERS



Why the Plates Were Returned

Doctrines of Salvation, Vol. III: Sermons and Writings of Joseph Fielding Smith, compiled by Bruce R. McConkie; Bookcraft; $3.

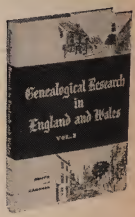
SHARP warnings of repentance and a clear interpretation of the scriptures and the doctrines contained therein makes the reading of this book a valuable learning experience.

A chapter of great interest to the reader is one which explains why the plates from which the Book of Mormon was translated were returned to the Angel Moroni. Nonmembers conversing about the Book of Mormon often comment how convincing it would be if the plates were available to really prove their existence.

President Smith writes: "The existence of the plates would not prove the Divinity of the Book of Mormon." If the Lord had allowed the plates to be kept by man and placed where they might be examined, controversial opinions would have arisen. The hieroglyphics would not be understood. The Book of Mormon was translated by the power of God. Many precious records have been lost during the past ages. It is only reasonable to suppose that such would have happened to the plates had the Lord entrusted them to the care of man. Two-thirds of the record was sealed and is yet to be translated for the benefit of man.

"The Lord does not convince men of His truth by placing before their eyes and in their hands tangible evidence. The Lord's way is for man to receive his testimony through the Holy Spirit," President Smith explains.

A Boon for the Genealogist



Genealogical Research in England and Wales, Vol. I, by David E. Gardner and Frank Smith; Bookcraft; $3.

A boon for the novice genealogical researcher! This helpful book gives: First, the procedure of genealogical research in England and Wales; second, how to trace place and family in 1841-1851 Census Records; third, illustrations, charts and specific step-by-step directions and explanations for doing family research.

FOR THE ALERT MIND

►*Incidents of Travel in Central America, Chiapas and Yucatan (Vol. I – Vol. II),* by John L. Stephens, Esq., and edited by Richard L. Predmore; Rutgers University Press; $12.50 a set.

Central America is the heart of American antiquities. Rich in the archaeological findings of an ancient civilization, these ruins give evidence of a highly advanced race of people. Cities of once powerful and large nations, now destroyed, lay in ruins covered by thick growth of rain-drenched jungle.

This interesting paragraph is written in the introduction by Mr. Predmore:

"America, say historians, was peopled by savages; but savages never reared these structures, savages never carved these stones."

This is a beautifully bound and illustrated set for your library. Those who love reading a travel book will enjoy vicariously these out-of-the-way places and experiences. These books might also be reviewed by big brother, sister, father or mother during the home evening.

* * *

►*How the United Nations Works* by Tom Galt; Thomas Y. Crowell Co.; $2.75.

This book carries an important message for young people as well as adults. In clear, direct terms the author tells why the United Nations was formed and how the different nations came together. Also the discussion of each component part and its function will be found rewarding to the layman.

(*Concluded on page* 246.)

Troubled with Discipline?

*Rex A. Skidmore**

ONLY eight inches of wall separated two Gospel study classes; yet what a difference there was between them. Both had about twenty children, ages 7 and 8. Both were studying the same lesson.

In Room 1, Sister Smith, a devoted teacher of several years experience, was leading the children in an excellent lesson. They were attentive and participating actively.

In Room 2, Sister Jones, also with some years of teaching experience and an apparent desire to teach successfully, was having a "rugged time." She was unprepared and some of the children were running around the room and around her. Respect and reverence were absent — the children were actually learning disrespect and irreverence.

What was the difference between these two teachers, Sister Smith and Sister Jones? What brings good attention and participation in a Sunday School class, whether it be with 8-year-olds, 4-year-olds, or adults? Although no simple, all-inclusive plan exists for good teaching and discipline, nevertheless, many things are important. The wise teacher endeavors to utilize all available ideas and techniques, particularly the ones she feels comfortable with, and builds a sound approach to her students and lessons.

Self-discipline Is the Goal

First, it is important to recognize that self-discipline should be the goal in mind. Discipline can be arbitrarily imposed, temporarily for a time, but security-giving and effective discipline develops from within through example and effective teaching.

Preparation is particularly important for good discipline. How a teacher can expect to have the students interested in her and the class without her spending time in preparing for a lesson is incomprehensible.

The prepared teacher is likely to have fewer discipline problems than the unprepared one — just as a race driver is less likely to have his car fail if he has spent much time carefully checking his racer and the plans connected with his projected run. Imagine a speed driver getting into his racer without its being carefully checked and his having examined and re-examined the course he is to follow.

Yet some teachers do just this: They fail to chart their course. Then they wonder why they run into discipline problems. The answer is obvious: lack of preparation.

Interesting examples can do much to gain the attention of children and adults. Abstract principles need to be brought alive to really gain the interest of class members, particularly of children. A teacher who can tell many interesting stories and examples, related to the lesson, seldom has to worry about discipline. A colorful or dramatic word picture attracts the attention of all.

Participation Is Important

Inviting participation of class members is important. The formal, dry lecture is almost a thing of the past in professional teaching. The more class members are brought into activity through discussions, reports, special assignments, short talks, audio-visual aids and other means, the more they are likely to learn and the better the order will be. As someone said, "A running horse does not kick."

A change of activity is important. In the Nursery and other classes for small children this is recognized as essential for maintaining order. The teachers understand that the attention span of a child is short and that a change of activity brings a needed rest and renewed interest. A change, something new and different, always adds color to a class and aids indirectly with discipline.

Class officers can assist with the class and in maintaining order. One very rowdy boy, age 9, after

A cheery greeting of "Hello Tom and Mary" when meeting your students on the street will strengthen the bonds between you.

*Dr. Rex A. Skidmore in June became dean of the Graduate School of Social Work at the University of Utah in Salt Lake City, Utah. He is a native of Salt Lake City, and received his Doctor of Philosophy degree in 1941 from the University of Pennsylvania. Dr. Skidmore is a member of the American Association of Marriage Counselors and a member of the board of directors, National Council on Family Relations.

being named vice-president of his class, changed almost overnight and became a leader in maintaining order rather than in disrupting it. Those who are not chosen class leaders may be given other responsibilities which will likewise pay dividends.

It is important for the teacher to get to the classroom either ahead of or along with her students. Few situations are more inviting to disorder than a group of students in a classroom without a teacher, with no one at the helm.

A good teacher is consistent in what she says and does in regard to discipline as well as other matters. She does what she says she is going to do; that is, she is firm in carrying out what she says she will. This does not mean that many threats should be used. Actually, the less used the better. But if a promise is made, it should be carried out. Also the teacher should treat the students the same, Sunday in and Sunday out — that is, not let them run wild one day and then be "tough" a week or two later.

An effective teacher gets to know her students individually and personally. She can call them all by their first names and is friendly to them outside of class as well as in the teaching situation. A cheery "Hello Tom or Mary" in the shopping district or elsewhere strengthens the bond between the two and gains their support.

The wise teacher endeavors to understand the individual needs, family background, hobbies and other interests of each student and then figures out how best to work with each. For example, a girl may be noisy in class. The understanding teacher knows the behavior in this instance only indicates her need for more love and attention, which she is not getting at home. The teacher tries to provide these.

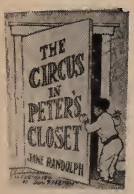
A good teacher tries to combine the above-mentioned ideas and activities — along with others — in making her class interesting and worthwhile and in gaining the respect of her students — making possible real learning and achievement.

BOOKS FOR LESSON ENRICHMENT

(*Concluded from page 244.*)

BOOKS FOR CHILDREN

For the Youngest



For a Lonely Little Boy

The Circus in Peter's Closet by Jane Randolph; Thomas Y. Crowell Co.; $2.50.

A delightful story of a little boy who went through the lonely adjustment of moving to a new home in a community where there were no children his own age. His experiences will catch the interest of all children.

* * *

►*I Will Tell You of a Town* by Alastair Reid; Houghton Mifflin Co.; $2.75.

A wonderful story for children who live inland. This little town is a fishing village on the seacoast. The town clock, a cat, Mungo the fisherman who has a peg leg, the school children and the ships in the harbor are subjects which give adventure and charm to the story.

* * *

For Eight- to Twelve-Year-Olds

►*Muriel Saves String* by Dorothy Waugh; David McKay Company; $2.75.

Muriel's hobby was to save string. Her brothers laughed at her and teased her about it. How she became a heroine because of this hobby is a clever and interesting story. Family life and character building incidents make this an excellent story for this age group.

* * *

►*The Sword in the Tree* by Clyde Robert Bulla; Thomas Y. Crowell Co.; $2.50.

This story takes place in the days of King Arthur. Adventuresome Shan, son of Lord Weldon, is the hero. A sword hid in the hollow of a giant oak, plumed knights and castles make this story especially interesting for boys.

SPECIAL CALLINGS FOR TWO

TWO veteran members of the Deseret Sunday School Union General Board have received important callings recently: A. Hamer Reiser, a board member since 1924, to be Sugar House Stake president; and Lucy Gedge Sperry, board member since 1934, to accompany her husband, Rulon J. Sperry, who will preside over the Netherlands Mission.

Actually, Brother Reiser has been associated with the Sunday School since 1921 and from then until 1942 was general secretary. He was a member of the general superintendency from 1943 to 1952, when he was called to preside over the British Mission.

Prior to becoming a member of the General Board in 1934, Sister Sperry was an associate to the board (when only priesthood members were board members) for eight years.

Attendance Is His Business

Conducted by Wallace G. Bennett

Supt. John DeVroom gives postcards to Winnoa Jensen and Irene Martin.

Enlistment Includes ALL Members

CURRENT attendance in Twenty-eighth Ward, Riverside Stake (Salt Lake City), reflects success of the enlistment program. The May report showed 320 enlistment contacts were made compared with about ten or fifteen per month last year.

Superintendent John DeVroom has assigned basic enlistment responsibility in the superintendency to himself. He is ably assisted by his wife, Dorothy, who is Sunday School secretary.

When a new teacher is set apart, Superintendent DeVroom impresses him with the fact that "your duty doesn't begin or end with the classroom period. You are responsible for all students, whether listed on the active or inactive side of the roll."

A teacher feeling responsible for attendance of his whole class is the key to the program in the Twenty-eighth Ward. This responsibility is impressed on teachers at faculty meeting, where each is given several names to be especially conscious of during the next month in addition to his general responsibility. Many teachers, of course, are assisted by class officers as prescribed in the enlistment program. Each Sunday morning Sister DeVroom asks each teacher how many enlistment contacts were made on his class members during the previous week.

The names assigned in faculty meeting are contacted each week by a different method. The first method used is usually a postcard. Superintendent DeVroom tells his teachers, "We'll buy the cards, you write them."

The second week the persons being contacted may receive a phone call, and the third week, a personal visit. This order is not rigid — it simply demonstrates that different methods should be used.

In the Gospel Doctrine class an enlistment committee sends out cards, welcomes new members and does the follow-up work.

* * *

Absentees Are Missed!

TEACHERS everywhere could take a hint from Ray T. Jacobs, South Idaho Falls Stake (Idaho) Sunday School superintendent. Each ward superintendent in his stake receives a monthly letter from him giving pertinent comparative data taken from the monthly report. Also included are names of faculty members not present at the previous preparation meeting.

Copies of Superintendent Jacobs' letters also go to ward bishops and the high council adviser. In commenting on Brother Jacobs' letters, General Secretary Richard E. Folland wrote: "Deep down we all like to know if we have been missed; it gives us a feeling of importance and a little greater sense of our responsibilities."

Teachers may also find that students appreciate being informed in a tactful, loving spirit that they were missed. To be missed, contacted, brought in and inspired by a good lesson to want to come back are among the keys of enlistment work.

* * *

Ribbon Chart Has Many Uses

ARDEN B. Olsen, Denver Stake (Colorado) Sunday School superintendent, describes how to make a ribbon chart. He finds it has many uses for administrators and teachers as well.

"We have taken a large sheet of poster paper and have listed along the left-hand margin the various wards. On the top we have made percentages to scale. Two slits have then been cut opposite the ward name and a half-inch circular ribbon or tape goes through these two slits. Half the length of the ribbon is white and the other half black. Therefore, to show percentages the ribbons are pulled to where the black shows whatever percentage we wish to represent.

"We have found that this all-purpose chart makes it very easy to show bar-chart percentages of anything we wish with very few minutes of work. For example, if we wish to show the attendance at preparation meetings, the percentages are figured and the ribbons are pulled to where the bar chart actually is made. *Instructor* subscriptions is another illustration; attendance at ward faculty meetings is another. In fact, this can be used for any bar chart desired."

Another poster which "has paid off extremely well" in Denver Stake lists the classes and locations of departmental sessions for preparation meetings. This is hung in the lobby of the stake house on each preparation meeting date. No announcements are necessary as to where departmental meetings are to be held. Valuable time is saved.

Incidentally, Denver Stake had 14 Teacher Training classes in operation last season. Dr. Ruth Clark, able teacher-trainer in Denver Stake, also conducted teacher training lessons for the stake board as part of its monthly "Stake Family Night."

If there is a particularly outstanding performance in some phase of Gospel teaching being done in your stake, ward or branch, please report it to: Wallace G. Bennett, *The Instructor*, 50 North Main Street, Salt Lake City 16, Utah.

Hymn for the Month of October

"The Lord Be with Us"

By Alexander Schreiner

October, 1956: "The Lord Be With Us," *Hymns—Church of Jesus Christ of Latter-day Saints,* No. 28.

"LEARNING is ever in the freshness of its youth."[1] This hymn is a new one in this hymn book and will give us opportunity to learn, both as to words and melody. We will, of course, enjoy the process of learning it. Just as the tree that puts out new green leaves and branches is alive, so also the mind that encompasses new thoughts and ideas. Though the bones be brittle and old, the mind may yet remain in the freshness of youth, thanks to the rejuvenating power of new ideas. This hymn is a new idea and a beautiful one for a closing hymn.

FOR CHORISTERS: You will be successful in teaching this hymn in approximately the degree that you know this hymn well yourself. Do you remember the recommended technique for learning a new hymn? You will find it described in the May, 1956, pages of *The Instructor.* Perhaps you can learn it from your co-workers in the preparation meeting, where we would do well to practice this hymn to begin with. That is item number one.

Then item number two is the matter of starting the hymn correctly with your beat. Remember you do not just begin with an upbeat. Rather, you begin with a preparatory beat which your singers will understand to be the sign for taking in breath, so they can pour forth their sounds on the first word, which is itself an upbeat. All this is technical matter which we hesitate to describe in detail every month.

Item three: Have you decided if this hymn is to be sung jubilantly, energetically, or whether the reverse, that is, soft and quietly? A penny for your thoughts. Or shall it be sung in still another style? We shall leave this item for you to determine this time.

Item four: Do you have a suitable tempo in mind? Are you really going to drive them or lead them in a heartfelt closing prayer, a benediction? The hymn need not be sung softly; on the contrary, it may be sung with full-throated conviction and prayer.

Tracy Y. Cannon, the composer, has spent his whole lifetime in the service of the Church. He understands the spirit of the Latter-day Saints, the greatness of their faith and the happiness in their lives. This superb hymn reflects all these Latter-day Saint qualities.

FOR ORGANISTS: If you and your choristers have not determined jointly on several of the points mentioned above, and if, perchance, your chorister has not given them due thought, it may well be that he is expecting you, the organist, to solve the matters of style and tempo by the way you play it the first time, by the way you announce the hymn to your congregation. Are you ready to do this? If you wish success, then you will need to be prepared beforehand. This hymn deserves a bit of preparation.

There is a new chord for every quarter beat, or four new chords in each measure, which is not easy to sight-read. The congregation will be leaning on you for guidance through a new melody and you do not wish to fail them.

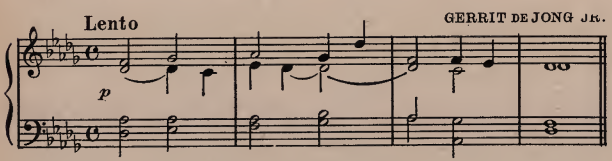
Even though this hymn is a closing prayer, I would put on the bright tone colors of the organ and not the dull ones. The bright ones are produced with the higher pitched stops, the four-foot and two-foot stops, and the octave couplers. For electronic organs you will need to consult your special instruction booklets furnished with these instruments.

Every success to you. I know of no lovelier or more rewarding occupation than that of playing the hymns of Zion for our people to sing. It is a thrilling endeavor.

[1]Aeschylus (Greek dramatist).

Sacrament Music and Gems

For the Month of October



SACRAMENT GEMS

FOR SENIOR SUNDAY SCHOOL

JESUS said: "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven."*

FOR JUNIOR SUNDAY SCHOOL

WHILE of these emblems we partake,
In Jesus' name and for His sake,
Let us remember and be sure
Our hearts and hands are clean and pure.

*Matthew 5:16.

Children Can Give, Too!

Compiled by Jack M. Reed

Brent Brown gives his teacher, Bessie Pirdy, a new world globe for the class to use.

Globe Dramatizes Distance

HOW often a globe of the world can be used to dramatize a location or distances for a class, whether the pupils are young or adult.

It is easy to appreciate, therefore, the fine spirit of 9-year-old Brent Brown, son of Brother and Sister Bruce Brown of Irvington, Calif. They are members of Centerville (Calif.) Ward.

Brent saved trading stamps as he or his parents made purchases. When he had enough, he used the stamps to obtain a globe which he presented to his Church history class so, among other things, they could trace the pioneers' route across the plains.

His teacher, Bessie Pirdy, was pleased; and Ruby B. Ostler, Oakland (Calif.) Stake Sunday School board member, noted, "This is a good example of unselfishness and clearly demonstrates how children can serve God by helping their fellow men."

* * *

Plan for a WARD Library

IS yours a *ward* library?

It is so much easier (and less expensive, too) for all organizations in a ward to cooperate in establishing and maintaining one complete library than it is for each organization to have its own small supply of visual aids.

As a concrete example, Martha K. Jones has had singular success with a ward library in Spanish Fork First Ward. She also is assistant Sunday School librarian in Palmyra (Utah) Stake.

After visiting the Sunday School model library at 50 North Main Street, Salt Lake City, Utah, Sister Jones organized a ward library. Today "her" library is suitable for use by all groups in the ward, whether it be the Sunday School Nursery department, the Primary Assn. Trekker classes, the Mutual Improvement Assn. Bee Hive or M Men groups or the Relief Society theology department.

A central library committee was organized, including representatives of the bishopric, presidencies and superintendencies of auxiliary organizations. Each ward organization also had a librarian. Sister Jones was named chairman of the librarians and, as such, meets with the central committee. She has two assistants for circulation and an assistant to help accession.

Good circulation practices stimulate loans of books and materials to the library, said Sister Jones. "Outcards" are filed under borrowers' names. And the library is kept locked with only the organizations' librarians having keys.

"When the library is used by all organizations, money for expenses goes further," Sister Jones pointed out. "Many supporters make money-raising easier."

In organizing the library, a letter asking contributions of specifically needed materials was taken to ward members by Relief Society visiting teachers. Ward banquets raised needed funds.

Now the library includes film strips particularly interesting to smaller children, illustrations for songs, easels (made as a result of directions in the January, 1955, issue of *The Instructor*), plastic-covered maps, cutouts and many other items.

So don't be exclusive — make yours a *ward* library, too.

FOR each teaching aids item published in the Library and Visual Aids department, *The Instructor* will pay one dollar upon publication. Mail ideas to the Editor, *The Instructor*, 50 North Main Street, Salt Lake City 16, Utah.

STRATEGY FOR JUSTICE

MY brother and I always came home from school hungry. One day, when we asked for food, Mother set a small cake before us on the kitchen table. Placing a knife beside the cake, she said: "One of you divide it. The other has first choice."

My brother was quicker than I, and he started to cut the cake in unequal pieces. Suddenly he stopped, looked at Mother and then at me. Then he cut the cake in exact halves and stood back for me to help myself.

From then on whatever there was to be shared — pie, cake, bread and butter — was divided in the same way. It taught us lasting respect for the other fellow's rights.

—Jessamine Paret Knight,
from GETTING THE MOST OUT OF LIFE.

Changes in the May, 1956, Handbook

By Superintendent David Lawrence McKay

THE new handbook is off the press and can be purchased at the Deseret Book Company for 40 cents. Fundamentally, it is the same as the previous edition with the following changes:[1]

Junior Sunday School Music

Since the Junior Sunday School music has different General Board and stake board helps from those of the Senior Sunday School, with a separate department in stake preparation meeting, a Junior Sunday School musician is added, or a Junior Sunday School chorister and organist are added to the stake board organization (pages 3, 5).

In the older editions an option was given for the coordinator or a teacher to act as Junior Sunday School chorister. Since under this arrangement the Junior Sunday School chorister could not receive preparation meeting helps, the option has been discontinued (page 14).

Superintendencies' Responsibilities

Some of the suggested responsibilities of the members of the superintendencies have been shifted for greater efficiency (pages 7, 8, 17, 18). The member in charge of the intermediate classes and enlistment work — which requires constant check of the records — has been made responsible for secretarial work and records. The other assistant has been given teacher training and Home Sunday Schools.

The responsibility of the member of the superintendency in charge of Junior Sunday Schools to take an active part in the conduct of the Junior Sunday School exercises has been spelled out. This representative of the priesthood in the Sunday School is not a figurehead, but is an active participant in improving the Junior Sunday School as part of the whole school (pages 18, 20, 21).

Dismissal from Class

Sunday School may be dismissed from class if double occupancy of the chapel or other reason recommends such practice as conducive to greater reverence in Sunday School. The conditions outlined in the *Handbook* should be followed, however, (page 28).

[1]The page numbers are the pages of the new edition.

Course Membership

Course 28-29 (formerly the "Investigators' Class") is now called "Gospel Essentials Class." It has been opened to include not only nonmembers of the Church, but also Senior Aaronic members, and families which include nonmembers of the Church (page 36). This is an experiment which should be conducted carefully and only with the full support of the missionary authorities in the stake or mission.

The use of the word "elective" in the old edition has been clarified in its application to Course 20-21 (Genealogical), Course 24-25 (Family Relations) and Course 26-27 (Gospel Doctrine). Explanation is made that these courses are elective only in the sense that the members may choose which of them to attend. All of these courses should be offered each year in every complete Sunday School (page 36).

The Teacher Training Class (Course 22) has been opened to teachers in service of all organizations under specified conditions (page 50).

Enlistment Work

Chapter XI, covering enlistment work, has been re-written to include the use of the roll book and other records in enlistment work, and the functions of the enlistment director, assistant enlistment director, teacher and class officers (pages 58-62).

Home Sunday Schools

Chapter XIV, on the Home Sunday School, has also been rewritten to make more definite who has the responsibility of seeing that the Home Sunday School reaches those people who are unable to attend regular Sunday Schools (pages 68, 69).

Special Programs

Easter, Mother's Day and Christmas programs are shortened to prevent conflict with programs of other wards (page 67).

Sunday Schools on Conference Sundays

Appendix A includes an excerpt of the address delivered by President David O. McKay at the General Priesthood meeting, April 7, 1956, in reference to the closing of Sunday School on Stake Conference Sundays (page 77).

(*Concluded on page* 253.)

A Testimony Begins

for Yvonne as she is introduced to the Junior Sunday School and its coordinators*

By Addie L. Swapp

SOMEONE has said that a testimony is *evidence*. Evidence comes as the result of faith and prayer. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (*James* 1:5.) Evidence comes from study — getting information, and in understanding truth — along with deep spiritual feeling and convictions. It comes as truths are practiced in daily living, relationships with people.

Years of research and scientific experimentation have yielded a great deal of understanding of children.

Perhaps the large and inclusive idea most challenging to parents and teachers is that a child's spiritual development begins at the moment of birth. It begins with the emotional struggle for mother love. When the baby becomes assured of a love that cares for his real needs, then there develops a general feeling of trust and security — the beginning of a faith.

What more can a wise creator do than to give each newborn child this great yearning for love? How could he make spiritual nurture more natural or more promising?

With continued wise loving — a love received that strives to meet all his needs and pleas for help, he soon grows in ability to give love as well as to receive it.

If his first expressions of love are recognized and fostered by the mother and members of the family and then by his teachers, he begins to be more confident. There is growth in ability to express love — self-confidence grows — he has faith in himself.

He soon wants to be independent of adults and begins to experiment with self-direction. He wants to do things without adult help. If adults can recognize these attempts of self-direction and if they permit him to feel success in doing by himself, he grows in his feeling of personal worth. A wise adult will know when to give aid and how much to give where a small child attempts something beyond his ability to succeed.

As he becomes an individual who can do things on his own; as he learns skills and has new experiences, he begins to feel the separation from his parents. Parents must recognize this need for him to be less dependent, but continue to assure him of their love — a love on a higher level of maturity. As he grows in self-respect, he feels safer in co-operating with adult desires. He is less negative. He is gradually learning to love and to trust.

When a child has matured emotionally to this point where he can do things on his own and where he has secure feelings with parents and likes himself, he is ready to go out into a larger world than his own home. He develops an interest in other children.

All this happens before the child is old enough to go to the Nursery class. If parents are not sensitive to the child's emotional needs as he grows and do not provide for each child to grow at his own individual growth rate and pattern, the process of building a testimony will be weakened.

When a child enters the Nursery, the teacher will recognize that his impulsive hunger for love is the first step in natural spiritual development. She will help him to con-

*Three-year-old Yvonne is introduced to Sister A. E. Kennelly, Sr., coordinator of the Twenty-eighth Ward, Riverside Stake, by Sister Freddie DeJuncker, the child's mother.

tinuc to grow emotionally in his power to love, to trust and to cooperate.

An important urge to question is usually begun between three and four years of age.

The child wants to know what life is about. He is awed by the rising and setting sun, by the appearing and disappearing of the moon. He feels a living power in the wind and rain, in thunder and lightning. He is sensitive to the creator of the birds and flowers, the trees, the mountains, the oceans. He asks, "How thick is the sky?" or, "Does it hurt the ground to have holes in it?" He is wondering about his own birth — about death. He is curious about his own body — how he can talk and see.

His sensitive feelings are reaching out for understanding. Each small bit of understanding will some day be put together and will provoke deeper and more far reaching wonderings — a search for greater truth.

If these early sensitive feelings are ignored or blocked by busy adults — need we not ask — are we hurdling some basic spiritual vitamins that are essential to a mature testimony?

Prayer may be a natural and spiritual means of expression of a little child. It is impressive to him when he is given an opportunity to express thankfulness for the wonderful creations and blessings that mean so much to him.

It is an opportunity for him to express his own wishes and desires to one who seems to be so near and apart of his world.

There is strength that comes from quiet and worship with friends. These satisfactions will become so much a part of him that worshiping with his friends will always be an important part of living — not just a duty.

The child of three who comes to the Nursery class grows in his ability to love by expressing love in his relationships with children his own age. His power to trust others increases as we help him to grow in his feeling that he can do things with other children. He learns to cooperate as he tries to live with children in play. A child's play is serious business. It is his way of experimenting with life — of digging deeper into its meaning.

We are helping a child learn truth and to continually search for it as we encourage him to express his wonderings and if we wisely answer his questions — directly or through song, stories, prayer, and play.

Are parents and teachers of very young children accepting this challenge of their part in the beginning of a child's testimony?

The following statement expresses the quality of a mature testimony. As a child recognizes this faith in the lives of his parents and teachers his own love of truth grows.

"TESTIMONY is the conversion of belief into faith; faith into knowledge and knowledge into activity. This conversion may be accomplished through prayer, study, right living, attendance to meetings and conforming to the principles of the Gospel. Then the influence of the Holy Ghost will dispel all doubt and bring an understanding that makes one know that God lives, that Jesus Christ is our Savior, that Joseph Smith revealed anew the Gospel and received the Priesthood to perform all necessary ordinances for Eternal Life."
—A. William Lund.

* * *

NEXT MONTH'S ARTICLE

NEXT month's article will be on "A Testimony Grows," written by Camille W. Halliday.

* * *

Junior Sunday School
SONG OF THE MONTH
for October, 1956

A Song of Prayer and Praise

"Sweet is the Work, My God, My King," *The Children Sing*, No. 27.

"SWEET is the Work, My God, My King," is a combination of a prayer song and a song of praise. It is a prayer song in the sense that we are giving thanks for God's love, the truth he has given us and the opportunity to serve Him by doing His work. Because of these things for which we are thankful, we praise God. We want to help the Junior Sunday School children understand that God's work is sweet, and we show our love for Him by serving Him at all times.

We will need to explain to the children what we mean when we refer to God as our King. He is our King in the sense that He is our Savior, and He has told us what to do and how to live in order to be truly happy. If we serve Him and worship Him, we will find this happiness.

Use the whole-song method when teaching this hymn. As you read the words, you will notice that all the text is one sentence. Thus it will help clarify the meaning if you sing it all the way through each time.

The melody is simple and easy to learn because of the way it follows the pattern of the scale throughout. Show this with your hand as you sing the song. If the children know your hand is going to show them when to go up or down, it will encourage them to keep their eyes on you as you conduct.

Sing the song worshipfully, but not too slowly. It is, after all, a thankful song of praise.

—Beth Hooper.

* * *

IDEA EXCHANGE

Charts Help Tell It

MANY children in the Liberty and Bonneville Stakes have been thrilled with the lovely charts made for them. These charts tell about their songs, poems and spiritual holidays — such as Thanksgiving, Christmas, and Easter.

The charts are made of tinted, four ply railroad board 27 x 36. Lovely pictures cut from magazines are pasted on the chart. Then an appropriate poem, a spiritual verse or song is printed underneath. Children love to learn the message of the chart and look at it during the worship service.

Myrtle Bitter, Junior Sunday School coordinator of Liberty Stake, and Dorothy Thiesson, until recently Junior Sunday School coordinator of Garden Park Ward, Bonneville Stake, have shared their ideas of chart making with others.

The results are indeed beautiful to see.

—Hazel W. Lewis.

* * *

WARD LIBRARY SUGGESTIONS

A Handcart Pioneer Book

A new Junior Sunday School feature of *The Instructor* is initiated this month with a recommendation for purchase of a book for the ward library. It is available at Deseret Book Company, 44 East South Temple, Salt Lake City, Utah.

George, The Handcart Boy, by Howard R. Driggs, illustrations by J. Rulon Hales, Aladdin Book, 1952, sells for $2.00.

"We're going to America," shouted members of the Harrison family. The true story, told by son George of

how this emigrant family joined other Latter-day Saint families, too poor to travel in covered wagons, on a journey by handcart across the plains, will thrill children and adults.

Its use by teachers of Courses 4 and above in this hundreth anniversary year of the handcart companies is timely.

For reviews of new books helpful to the Junior Sunday School teacher, see page 244 of this issue.

—Eva May Green.

* * *

QUESTION FROM THE FIELD

Q. *Who selects Junior Sunday School teachers?*

A. The call to serve in all ward positions is the right and responsibility of the bishop. He usually shares this opportunity with the Sunday School superintendency in the appointment of both Junior and Senior Sunday School workers, seeking their recommendation and enlisting their service in the interview contact.

The Junior Sunday School coordinator and teachers should feel free to suggest names of prospective Junior Sunday School workers to the superintendency, and to assist in adjustment to the appointment *after* the call has been made through the bishop.

—Eva May Green.

ENRICHMENT MATERIAL

A Boyhood Experience

(This testimony was related by President George Albert Smith.)

WHEN I was a child, I became very ill. The doctor said I had typhoid fever and should be in bed for at least three weeks. He told mother to give me no solid food, but to have me drink some coffee.

When he went away, I told mother that I didn't want any coffee. I had been taught that the Word of Wisdom, given by the Lord to Joseph Smith, advised us not to use coffee.

Mother had brought three children into the world and two had died. She was unusually anxious about me.

I asked her to send for Brother Hawks, one of our ward teachers. He was a worker at the foundry, and a poor and humble man of great faith in the power of the Lord.

He came, administered to me and blessed me that I might be healed.

When the doctor came next morning, I was playing outside with the other children. He was surprised. He examined me and discovered that my fever was gone and that I seemed to be well.

I was grateful to the Lord for my recovery. I was sure that He had healed me.

Prayer Answered

A family once had a cow that was very fond of apples. One day she came near choking to death with an apple in her throat. The father was away from home at the time and the mother was ill so there was no one except the children to do anything for the cow.

The children were crying because they were afraid that the cow would die. A neighbor came over to see if he could help but found that he could not do anything alone because the cow kept running around the house frothing at the mouth.

All at once Earle thought he would pray. So accompanied by his younger brother and sister he went and asked the Lord to bless the cow and make her well. The children then went and looked at the cow and sure enough she was well. While they were praying another man had come and held the cow's head while the neighbor pushed a broom handle down the cow's throat and removed the apple so she could get her breath and then she was all right.

Suggestions for Use

These faith promoting stories may be used to supplement Unit Five, *"Supplanting Fear with Faith,"* Course 4, "Living Our Religion, Part One."

—Catherine Bowles.

SUPERINTENDENTS

(*Concluded from page* 250.)

QUESTION BOX

Which Sacrament Gem

Q. *As the prayer meeting group consists of both Junior and Senior Sunday School teachers, which Sacrament Gem should be recited?*

—Inglewood Stake.

A. Both. One purpose for repeating the Sacrament Gems in prayer meeting is to become familiar with them as teachers. Use both each Sunday.

* * *

Students, Servicemen on Rolls

Q. May students away from home going to school and service men in the armed forces whose membership certificates are in their home wards be entered upon the rolls of a Sunday School other than their home ward?

A. Yes, when they evidence their sincere intention of attending regularly.

* * *

Names from Ward Clerk?

Q. Must all names for class members first come through the ward clerk and then be entered upon the class rolls by the ward secretary?

—Utah Stake.

A. No. Nonmembers of the Church may be placed on the Sunday School rolls after they have evidenced a sincere desire to be enrolled and attend regularly as defined in the roll book. The class teacher or class officer, when directed by the teacher, may add the name to the roll. The same is true of members of the Church away to school or in the armed forces. The General Authorities, however, urge every member to attend services in the ward in which his membership is held.

COMING EVENTS

August 19, 1956
"Bring-a-friend" Sunday

September 16, 1956
Sunday School
Budget Fund Sunday

September 30, 1956
Suitable Date to Begin
Teacher Training Classes

October 5, 6 and 7, 1956
Semi-annual
General Conference

October 7, 1956
Sunday School
Semi-annual Conference

SUBJECT TITLES AND DATES OF SUNDAY SCHOOL LESSONS BY COURSES

Church of Jesus Christ of Latter-day Saints

4th Quarter, 1956

COURSE OF STUDY—1955	Course No. 1: Sunday Morning in the Nursery	Course No. 1 and 1a: Sunday Morning in the Nursery Beginnings of Religious Praise	Course No. 3: Growing Spiritually Part II	Course No. 5: Living Our Religion, Part II	Course No. 7: What It Means To Be a Latter-day Saint	Course No. 9: Leaders of the Scriptures
COURSE OF STUDY—1956	Course No. 1: Sunday Morning in the Nursery	Course No. 2: Growing Spiritually Part I	Course No. 4: Living Our Religion Part I	Course No. 6: History of the Church for Children	Course No. 8: Old Testament Stories	Course No. 10: The Life of Christ
APPROXIMATE AGES—1956	Nursery Under 4	Kindergarten 4, 5	Primary 6, 7	8, 9	10, 11	12, 13
Date of Lesson OCTOBER 7	Thank You for Our Own Special Gifts	I Love Each Day and Night	Unit V He Can Who Thinks He Can	Making the Church Strong	Saul, the Nation Builder	In Gethsemane
OCTOBER 14	Thank You for Other Daily Blessings	Harvest Time	Unit V Great Things Are Possible to Those Who Believe	What It Means to Be a Pioneer	Saul, the Rejected King	A Night of Persecution
OCTOBER 21	Thank You for Parents and Other Helpers	Showers That Water the Earth	Unit V Faith in God is the Light of Our Lives	Who Are the Pioneers in Your Family?	David, the Young Champion	On Calvary
OCTOBER 28	Thank You Words and Thank You Deeds	I Get Ready for Winter	Unit VI To Whom Shall We Give Thanks?	You, Your Family, and the Pioneers	David in the Wilderness of Judea	The Resurrection
NOVEMBER 4	Our Individual Prayers	The Animals Get Ready for Winter	Unit VI Let Us Say "Thank You" Every Day	How to Honor the Pioneers	A Shepherd Who Became a King	Final Visit to Galilee
NOVEMBER 11	Our Family Prayers	I Learn About Our Heavenly Father and His Children Through His Books	Unit VI We Give Thanks For Plenty by Sharing With Others	A Great Gift of the Gospel	Solomon, the Temple Builder	"Feed My Sheep"
NOVEMBER 18	The Blessing on the Food	I Learn About the World and Who Lived Here	Unit VI We Show Our Thankfulness to Our Parents by Being Kind and Gentle	Another Great Gift	Review of Units Four and Five	Darkness and Destruction
NOVEMBER 25	Prayers at Sunday School	I Learn How to Express Gratitude	Unit VII Jesus Once Was a Little Child	Thanksgiving	Rehoboam, the Foolish	Among the Nephites
DECEMBER 2	We Love Each Other	I Learn About the Indians of Long Ago and Today	Unit VII Jesus Loved Little Children and Blessed Them	Review	Jeroboam, the Deceitful	End of the Mission
DECEMBER 9	We Love Our Neighbors and Friends	I Learn How to Keep Well and Grow Strong	Review	Joseph Smith's Birthday Anniversary	Israel and Idol Worship	"I Am With You Alway"
DECEMBER 16	How We Show Our Love	I Learn About the Birth of Jesus Christ	Unit VII I-know-a-story Day	How to Celebrate Christmas	Review	"What of the Future"
DECEMBER 23 Christmas	Christmas	I Learn About His Teachings	Christmas	Christmas	Christmas	Christmas
DECEMBER 30	How Heavenly Father Showed His Love	I Think About the Lovely Things I Have Learned	Unit VII Jesus Was a Good Shepherd	Review	Final Review	Review

SUBJECT TITLES AND DATES OF SUNDAY SCHOOL LESSONS BY COURSES
Church of Jesus Christ of Latter-day Saints
4th Quarter, 1956

Course No. 11: History of the Restored Church	Course No. 13: Principles of The Restored Church at Work	Course No. 15: Life in Ancient America and Course No. 19: Christ's Ideals For Living	Course No. 21: Saviors on Mount Zion	Family Relations—Adults	Course No. 19: Christ's Ideals For Living and Course No. 27: Teachings of the Doctrine and Covenants	Investigators
▼ Course No. 12: The Church of Jesus Christ in Ancient Times	▼ Course No. 14: Our Standard Works	▼ Course No. 16: Good Tidings to All People	▼ Course No. 20: Proving Your Pedigree	▼ Course No. 25: Parent and Youth (First Year)	▼ Course No. 26: The New Testament: the Acts and the Epistles	▼ Course No. 28: An Introduction to the Gospel
14, 15	16, 17	18, 19, 20	Genealogical Training—Adults	Family Relations—Adults	Gospel Doctrine—Adults	Investigators
The Most Famous Book	Contributions of the Book of Abraham	True Sympathy	Proving Revolutionary Descent	Faith and Intellectual Maturity (Continued)	The Mind and Thought of Paul	Review
Biblical Prophets Foretell Zion	Inspired Version of the Bible	A Willingness to Forego Possessions On Earth for Treasures in Heaven	Mayflower Descendants	Faith and Intellectual Maturity (Continued)	The Mind and Thought of Paul (Continued)	Respect for the Body
Prophecies, Promises, and Their Fulfillment	God, the Father of All	Prepared and Trustworthy	Family Coats of Arms	Review	The Mind and Thought of Paul (Continued)	Cultivation of the Mind
Review	Ancient and Modern Temples	Eternal Life	Early Visitation Pedigrees	L.D.S. Social Ideals	Hebrews	Marriage and Family Life
Blessing of Joseph in America	Genealogy	Review	Sureties to the Magna Charta	L.D.S. Social Ideals (Continued)	I Peter	The Church and Civil Government
Nephi Views Our Day	Divine Guidance	The Passover and the Sacrament of the Lord's Supper	Geneologies from History	L.D.S. Social Ideals (Continued)	James	The Church and Economic Life
A Gentile Crosses Many Waters	Eternal Progression	Gethsemane	Proving an Ancient Pedigree	Free-Agency	Jude and II Peter	A Latter-day Saints' Worship
The Conquest of Mexico	Eternal Progression (Life After Death)	Crucifixion	Pedigrees Back to Adam	Free-Agency (Continued)	I John, II John and III John	Salvation Available to All
Englishmen in Search of Freedom	Eternal Progression (Resurrection)	Resurrection	Patriarchs and Prophets	Gospel Standards	Revelation of John	Review
Freedom Won	Beliefs and Daily Conduct	The Ascension	The Father of the Human Race	Gospel Standards (Continued)	Revelation of John (Continued)	Restoration of The Gospel and Church
Freedom Guaranteed	Beliefs and Daily Conduct (Continued)	Jesus the Redeemer	Our Eternal Father	Gospel Standards (Continued)	Revelation of John (Concluded)	The Position of the Church
Christmas	Christmas	Christmas	Christmas	Christmas	Christmas	Christmas
Review	Review	Newness of Life	Review	Review	Review	Review

Ancient Documents Restored

*By James R. Clark**

THE chart opposite shows how the Lord, working through the Prophet Joseph Smith and others made these ancient documents available to us.

If we let our eyes run down column No. 1 we note that there are ten items listed.

The story of item No. 1 is so well known that it needs no comment. Item No. 2 most people miss by not realizing that it is an actual translation by Joseph Smith of an ancient parchment written by John. It is helpful to read the historical note on this section in the Doctrine and Covenants Commentary.

Items 3 through 7 are all parts of the present *Book of Moses* in The Pearl of Great Price. They have been classified into three separate documents because they were so divided when recorded by the Prophet Joseph Smith, W. W. Phelps and Elder Franklin D. Richards.

Item 8 is the Prophet Joseph Smith's revelatory revision of *Matthew*, 24th Chapter.

Item 9 is an inspired translation of an ancient Egyptian papyrus roll written by Abraham but buried in Egypt for nearly three thousand years.

Item 10 is the second of the two papyrus rolls received by Joseph Smith. For this document we have only a description of the contents which emphasizes that many plain and precious scriptures from ancient times are yet to come forth.

In the second column are given dates for the original writing of these records. Since all but Nos. 1, 2 and 8 are before the time of Christ or B. C., the dates are *all* approximations because none of the documents themselves carried dates corresponding with our chronology and calendars.

In arriving at these dates we assumed that the Fall of Adam and consequently the beginning of the *temporal* (time) history of this earth (Doctrine and Covenants 77: 6) was approximately 4,000 years before the birth of Christ.

Column 3 giving the date of the restoration of these documents should be self-explanatory.

In column 4 is listed the method by which each of these documents was made available to us in the English language whether by translation of the ancient documents themselves or by direct revelation to the Prophet Joseph Smith.

Column 5 gives the date that these materials were first put in print in this dispensation and column 6 gives the periodical or book where they were first printed.

Column 7 furnishes us with the date when each of these items first became a part of The Pearl of Great Price.

Items 1 and 2 have never been a part of The Pearl of Great Price and item 10 has never been printed.

The last column — column 8 — indicates the date when each of these items was adopted or became a part of a standard work of the Church.

So far as can be traced the Book of Mormon became a standard work of the Church by informal adoption at the organization of the Church, April 6, 1830.

Item No. 2 was voted on with the Doctrine and Covenants of which it is a part.

All of the other items except No. 10 first became part of the standard works by a formal vote of the General Conference of the Church on October 10, 1880, when The Pearl of Great Price became our fourth standard work.

The note on item 10 is self-explanatory.

The student or teacher who will carefully study this chart and will prayerfully read these *Ancient Documents Restored* will come to realize and make his own the feelings expressed by the Prophet Joseph Smith at the restoration of the first portion of the *Book of Moses*.

"The Lord, who well knew our infantile and delicate situation, vouchsafed for us a supply of strength and granted us line upon line of knowledge."

Truly the Lord is ever mindful of his children everywhere and in all ages.

*James R. Clark is professor of religion at Brigham Young University and the author of *The Story of the Pearl of Great Price* from which the chart opposite is taken. The chart is used with the author's permission.

THE GIVERS

IT isn't the color they take from the light
But that which they give to the world
That makes scarlet poppies especially bright
When on tall stems the buds have unfurled.

It isn't the nectar the hollyhocks shield
But that which they offer the bee
That gives to those flowers the run of the field
With seeds like the sands of the sea.

What is it in roses that all men adore
And find them of flowers most fair?
It isn't the fragrance the rose petals store
But that which they fling on the air.

—*Eva Willes Wangsgaard.*

ANCIENT DOCUMENTS RESTORED BY JOSEPH SMITH IN WHOLE OR IN PART
ARRANGED CHRONOLOGICALLY BY DATE OF RESTORATION
Compiled by James R. Clark

Document	Dates Written	Date Restored	Method of Restoration	First Printing	Source	First in P. of G.P.	Standard Work
THE BOOK OF MORMON	2200 B. C.-A. D. 421	September 22, 1827	Translation by U&T with Plates	March, 1830	First Edition	----------	1830
THE PARCHMENT OF JOHN (D&C 7)	c. A. D. 96-100 ?	April, 1829	Translation by U&T without having parchment	July, 1833 (incomplete) 1835 complete	Book of Commandments and D&C	----------	----------
THE VISIONS OF MOSES (MOSES 1:1-42)	c. 1300 B. C. (Moses 1:1-2)	June, 1830	Revelation to Joseph Smith	January, 1844	**Times & Seasons** 4:71-73	1851	1880
A REVELATION OF THE GOSPEL TO ADAM (MOSES 6:43-68)	c. 4000 B. C. (Moses 6:4-6, 45-46)	December, 1830	Revelation to Joseph Smith	March, 1833	**Evening & Morning Star** 1:145	1851	1880
THE PROPHECY OF ENOCH (MOSES 7:1-69) (MOSES 6:1-42)	c. 3003 B. C. Moses 6:45-46; D&C 107:57)	December, 1830	Revelation to Joseph Smith	August, 1832	**Evening & Morning Star** 1:44-47	1851	1880
REVELATION TO MOSES CONCERNING THIS HEAVEN AND THIS EARTH (MOSES 2:1 TO 5:59)	c. 1250 B. C. (Moses 1:40; 1 Nephi 5:10-12)	December, 1830	Revelation to Joseph Smith	April, 1833 and March, 1851 (incomplete)	**Evening & Morning Star** 1:161 (5:1-16) **Millennial Star** 13:90-93 (2:1 to 4:13)	1851	1880 (Text comp. in 1878 of present Book of Moses
HISTORY OF NOAH (MOSES 8:1-30)	c. 2350 B. C.	December, 1830	Revelation to Joseph Smith	April, 1833	**Evening & Morning Star** 1:162 (incom.) (Moses 8:13-30)	1851	1880 (Text comp. in 1878)
THE GOSPEL OF MATTHEW (CH. 24)	c. 33-90 A. D.	March, 1831-February, 1833	Inspired revision of the King James text	1851 ?	Pearl of Great Price	1851	1880
THE RECORD OF ABRAHAM	c. 2000 B. C. -1859 B. C.	July, 1835 (mss. actually found 1818-1823 in Egypt) (Trans. 1835-44)	Translated from papyrus (Translation not completed)	March-May, 1842	**Times & Seasons** 3:709-722	1851	1880
THE RECORD OF JOSEPH	c. 1700 B. C.	July, 1835 (mss. actually found 1818-1823 in Egypt)	Interpretation of some characters by Joseph Smith	Brief description published by Oliver Cowdery December, 1835	**L.D.S. Messenger & Advocate** 2:236, Dec. 1835	Translation not completed or published	

The Little Boy in You

ROY Campanella is a big-framed man, with legs like pillars and arms like the limbs on a great oak. He is a baseball catcher with the world champion Brooklyn Dodgers. In their 1955 pennant drive, he was described as the "heart of the team." Three times Campanella has been chosen the most valuable player in the National League.

Roy began playing professional baseball at 15. He was in his nineteenth professional year when his Dodgers won the 1955 World Series. For six years he played in the bruising, year-around Negro and tropical leagues. When he began, a player's eating allowance was 50 cents a day. His team often made a meal of a big bologna and slices of bread as they bumped along in a bus that also provided their night's lodging. Roy played the outfield, pitched and caught.

Long after Campanella had become a national hero, he was quoted: "You have to be a man to be a big-league ballplayer. But you have to have a lot of little boy in you, too."

He explained that the "little boy in you" is that child-like enthusiasm for what you are doing. "I saw a movie once showing Ted Williams running those bases, jumping like a kid. I don't care how old you are, you have to have that spirit."[1]

[1]*Time*, Aug. 8, 1955.

ROY CAMPANELLA
You must be more than a man.

Reread the story of Noah and the flood and you will discover an aged prophet who seemed to retain much of the "little boy" in his soul. Noah was 600 years old when the flood came, but after the rains he was not content to wait effortlessly for the waters to subside so he could step from the ark triumphantly onto dry land.

He sent out a raven. He also released a dove "to see if the waters were abated." The dove returned, apparently without success. But Noah was still eager. After seven days, he again sent out the dove. It returned in the evening with an olive leaf in its mouth. Then, "Noah knew that the waters were abated from off the earth."[2]

After seven more days, he again released the dove. This time it did not return.

I like to believe that Noah's apparent wide-eyed eagerness and seeming zest contributed much toward his greatness, his goodness, and his long and useful life. He lived 950 years, almost as long as his grandfather, Methuselah, who died at 969 years.

An assignment becomes an adventure when you have some of that "little boy in you."

At 34, Sarah Hale became a widow with scant means and five children. She tried a millinery shop and it failed. At 42 she had become an eminent editor. At that time she published a book of her poems. Among them was "Mary Had A Little Lamb." That alone tells me that despite her trials—and triumphs, too—Sarah Hale retained the "little girl" in her heart. As editor of *Lady's Book* magazine she became famed throughout America. It was she who persuaded President Abraham Lincoln to declare Thanksgiving a national holiday.

At 90, this genteel, cultured and wise widow was still editor. More than that, it is said that she still walked briskly, retained her pink and white complexion, brown curls and long lashes. The "little girl" remained with Sarah Hale into her nineties.

The fact that big, plain-spoken Theodore Roosevelt continued to be called "Teddy" tells you that he was a man's man with plenty of the "little boy." He once wrote to one of his sons: "I always believe in going hard at everything, whether it is Latin or mathematics or boxing or football."[3]

I shall not soon forget a chat with Ab Jenkins, famed race driver, shortly before his attempt, at 73, on the world's stock car record for 24 hours. "Do you really think you can break that record?" I asked. Ab's leathery face broke into a smile, and his old eyes danced. "Sure," he said. "I'm as sure I can as I am that I will drive home from here right now."

A few days later, Ab Jenkins, with his son Marvin as relief driver, had broken all world's stock car records up to and including 24 hours.

If your eyes dance with your tasks ahead, chances are you have that "little boy in you" that Roy Campanella described. Certainly that is a quality to cherish for all big leaguers—in many fields beyond baseball.

—Wendell J. Ashton.

[2]See *Genesis*, Chapters 7, 8.
[3]*To Children*, page 25.